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The Power of Intercession:

OR,

THE KINGSHIP AND PRIESTHOOD OF THE
FOLLOWERS OF JESUS,

AS PROMISED THEM IN MATTHEW XVIII.

“Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.”—MATT. xviii. 18.

LONDON:
BINNS & GOODWIN, 44, FLEET STREET,
AND 19, CHEAP STREET, BATH.
EDINBURGH: OLIVER AND BOYD. DUBLIN: J. M'GLASHAN.

1853.

110. d. 147.

Will my industrious (Ps. cxix. 103) reader begin by inserting, in their respective places, with pen and ink, the following?

Page 16, line 10 from the bottom, for Latin read French.

„ 24, Note 98, read after Isaiah lvii. 5, 6, “observe here the victims of our petulance.”

„ 37, line 3, add “see snow in the Introduction.”

„ 42, line 12, add Eccles. v. 6.

„ 47, line 15, to Matt. xviii. 34, 35, add Ps. lxxxi. 12.

„ 59, to Note 24, add 2 Cor. i. 11.

„ 65, line 23, to Matt. v. 21, 22, add 1 John iii. 15.

„ 69, line 8 from the bottom, to Jer. xxxiii. 18, add Matt. xxiv. 12.

„ 93, line 8 from the bottom, to Isaiah lviii. 10, add—The Hebrew word for “silk” (*meski*) means “to draw forth,” and is connected with your being “anointed” as in Ps. xxxvi. 8—10, *margins*; lxiii. 8—7; Jer. xxxi. 14; 1 Peter ii. 2; Prov. xxx. 32, 33. Therefore, when tempted, “*churn*” in silence the *cream* of your flesh, upholding *subject* (Jos. i. 3), and so ruminate as sheep do on their cud (see page 67). In the end you will be *gracious*, as in Ecc. x. 12; Ca. iv. 11; Prov. xxxi. 26; xxii. 11, *margin*. Contrast Psalm lv. 21, enlightened by Mat. xvi. 22, *margin*. Butter is, alas! often long in coming: but remember that the “*surely*” in Prov. xxx. 33, is a parallel to Titus i. 2 and 1 Peter i. 13, * *margin*. “Gladly thy *verities* we hear.”

The more quickly cream is collected the sooner it becomes butter. You may know when a silk-worm is about to spin by its having become cream-coloured, instead of “black” as a spider which spreads its meshes and toils for destruction. See “butter” in *Cruden's Concordance*.

„ 96, last line, add 1 John iii. 15.

* Because of the transforming power which exists in “*seeing Jesus*” (1 John iii. 2, 3), we, “for the acknowledgment or manifestation of Him” (Eph. i. 17, *margin*), and that He may be praised (1 Pet. ii. 9), should seek an understanding of Can. v. 9—15, so that we may with foot and lip exalt Him as in ver. 16. How long will it be ere we shall understand his life-giving, “cleansing” words? (John xv. 3; xiv. 9, 22—26; viii. 43; xii. 20—24; xvii. 3; 1 John ii. 14.)

PREFACE.

THE Author of this compilation of texts sends it forth with prayer, for the blessing of that good and great Husbandman who alone can give "the increase;" and trusts that the reader will echo the petition; also, that the reader will, for his own sake, give the work two readings, at least. First, a superficial one, omitting the parentheses, and then a searching one, turning out all the texts prayerfully, for the teaching of "the Comforter" (John xiv. 26), yet not more at a time than he can digest, and without feeling "what a weariness is it" (Mal. i. 13).

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat" (Prov. xiii. 4).

In science, the *superficial* reader never masters his subject. Heavenly wisdom and knowledge must be sought for as silver, and other hid treasures (Prov. ii. 4). The portion of the mine of truth in the reader's hand is far deeper and richer than any in California or Australia, where success depends, as far as means avail, on the labour and persevering industry of the gold-diggers. If the world bestow labour and persevering industry on the *shadow*, shall God's children withhold them from the *substance*, when their Father assures them that the setting of their heart's best affections to His word "is not a *vain* thing" for them, but their "*LIFE*"? (Deut. xxxii. 47.) Shall Satan laugh at a man for not "awaking to do the will of God," and "giving all that he hath" for his spiritual and eternal life, while he lulls him to sleep, having made him "take forgetfulness"* (Greek, "leethee"), so that he heeds not the voice of "the guide,"

* See 2 Tim. ii. 26, on page 13; also, page 459, Wigram's *Englishman's Greek Concordance*; 2 Pet. i. 9.

waiting to reveal to him the deep things of God, *which lie under the surface*, by "comparing spiritual things with spiritual"? *

The want of "the *love* of the truth," which will alone make patient plodding readers of God's word, leaves the soul open to the snares and delusions of these "evil days" and "perilous times" (2 Thess. ii. 10; 2 Tim. iii. 1, &c.; Heb. x. 25).

Should any reader of the following pages deem the repetition of some important texts a fault, it is excused by Deut. vi. 4—7: "Hear,

* 1 Cor. ii. 9—14; John xvi. 13; Prov. vi. 6, 7, &c.; Ps. lviii. 5, *margin*; see *Note* 6, page 77; Job ii. 4; 2 Cor. iv. 10, 11; Matt. xvi. 22—26, *marg.* Luke xviii. 18, 22: "*Sell* all that thou hast." That which is "*given up*" *in heart*, for the sake of winning Christ's presence, must be termed "*sold*," the exchange bringing incalculable profit. Therefore, let us count as dung and loss (Phil. iii. 8) that which would otherwise move us to "pity our idol, self," and so crucify Jesus afresh (instead of the idol), else we shall grieve away Jesu's holy dove-like spirit, and frustrate the one desire of our soul (Isa. xxvi. 12), the power of practically abiding in Jesus, and He in us, as the Way, the Truth, and the Life. Oh, what would it be to be *never* "out of the way," *always* walking in the truth, and *continually* or *eternally* manifesting Jesus our Life! (See *Note* on page 96.) Let us take courage, and *hope* for it, since it is that to which we are called by Him who *wills* and *promises* it (1 Thess. iv. 1, &c.; Titus i. 2). That which *cleanses* also gives us *power* (Rev. xii. 11; 2 Pet. i. 9).

O Israel : The Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be *in thine* HEART : and thou shalt teach them diligently unto thy children," &c. The margin of "teach" is "whet, or sharpen." See, also, Gen. iv. 22, *margin*. "An instructor," or "whetter"—a grinder. In sharpening a knife, there is a succession of strokes ; and the lover of God's truth will not object to a plan, the end of which is to sharpen his memory, so that the word of Christ may dwell in him richly, and be for his valiant wielding against the growing Antichrist, "a sword *with* edges" (see page 50). "If the iron be blunt, and he do not whet the edge, then must he put to more strength : but wisdom is profitable to direct" (Eccles. x. 10).

INTRODUCTION.

“I rejoice at Thy word, as one that findeth great spoil. Open Thou mine eyes, that I may behold wondrous things out of Thy law” (Ps. cxix. 162, 18).

As there is a close connexion between Matt. xvi. 18, 19, and Matt. xviii. 18, I shall, before commencing my chief subject, notice a few texts, which appear to me to throw light on the following verse:—“Thou art Peter, and upon this rock I will build my church; and the gates of hell* shall not prevail against it. And I will give unto thee the keys† of the

* Or the grave, or death.

† A key symbolizes “power.” Picture yourself standing before a box of treasures, without the key of the box. The

kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 18, 19).

With "Thou art Peter," compare John i. 42, *margin*. (Petros is "a stone;" Petra, "a rock.") *We* who believe are "stones," as in 1 Peter ii. 5; and any who can claim the blessing in Matt. xvi. 17, as theirs, may also claim that which follows, in verses 18 and 19. In John i. 12, 13, *margin*, mark the words, "*as many*," and compare "*power*, right, privilege," with that which I have said of "keys."

With "And upon *this* rock will I build," compare John ii. 19—21. The word "*this*" is, in each place, used in the same manner (1 Cor.

treasures might as well not be there, as far as you are concerned, until you get the key, which gives you power to unlock it. So with the treasures in 1 Cor ii. 9. Who has power to get at them, without the Word of God, and the Spirit, to explain it? (Compare the Roman Catholics' withholding the Bible with Luke xi. 52—"key of knowledge," which is "power.") But there are *three* keys, and the third is "prayer," as will be clearly seen, on entering into the remaining part of this verse (Matt. xvi. 19), which is connected with Rom. viii. 26, 27. But this I must leave until I come to Matt. xviii. 18.

x. 4; iii. 11). See also Psalm xxxiv. 6. The Spirit said by Paul, "The mystery of iniquity doth already work" (2 Thess. ii. 7); and it appears that one of the errors of the Roman Catholics was in His mind when He dictated John i. 42, and 1 Cor. iii. 4, 5, 11; compare the last clause of the 5th verse with "*as many*," in John i. 12.

The Greek word, "*Petros*," which is translated "*Peter*," in Matt. xvi. 18, is that which, in John i. 42, is translated "a stone." Therefore, the Lord Jesus said to Peter, "Thou art *a stone*, and upon this Rock (Myself) I will build," &c. The Greek for *Rock* is *Petra*; and that is the word used both in 1 Cor. x. 4, and in the clause, "upon this Rock," in Matt. xvi. 18. (See Wigram's *Englishman's Greek Concordance*.)

With "My church," compare 1 Pet. ii. 5, 9 (Peter was but one of these "living stones"); Eph. ii. 20—22.*

* Would not the punctuation of the 20th verse be improved by removing the comma from after the word "prophets," and placing it after the word "himself"? The meaning appears to me to be, that we "are built upon the same foundation as the apostles and prophets are" (for "other foundation" they cannot have), and that is "JESUS CHRIST HIMSELF," He being also the chief corner stone, "the

With "And the gates of hell (the grave, or death) shall not prevail against it," compare Ps. ix. 13, 14; xiii. 2—4; John x. 28. Contrast Ps. xlix. 12—15, *margins*; Rev. xx. 5, 6; Prov. xxi. 16; Job xxi. 32.

With "And I will give unto thee the keys of the kingdom of heaven," compare "power," or key (Luke x. 17—24; Matt. xxviii. 18—20; John xx. 21); also, "treasures" (in Matt. xiii. 51, 52; Job xxxviii. 22,*23; Prov. ii. 4; Col. ii. 3; Heb. xi. 26; Deut. xxxii. 34).

all in all" (Col. iii. 11). Compare 1 Cor. iii. 21, 22, 5, 23; John iii. 35. Oh! *why* cannot we "give up" our own will, and *every* thing, for Him who is, to the Bride of *the Son of the Father's love*, "all things" in "one"? (Mark x. 21; Luke x. 42. Compare Gen. xxv. 5; Col. i. 13, *margin*, 19; with John iii. 29, 35.)

* "Snow," like down and wool (Ps. cxlvii. 16), typifies the genial effect of God's presence on the new man (see *Note 103*); while, as the frost—the same presence—enchains the old man, or that which is *natural* in us: therefore, if you love salvation from sin (Ps. xl. 16), pray often, when in company, "breathe on us," as in John xx. 22; Job xxxvii. 10. "Hail" typifies the destructive effect produced on our soul's enemies by our loving words to another, who may be trying us; for "a soft answer turneth away wrath" (Prov. xv. 1). Hast thou witnessed its effect, and "*seen*" (Job xxxviii. 22) what a treasure such hail is? (The same Hebrew word which is translated "hail," is also translated "pearl." See "oyster," in *Note 66*, also, page 43.) Hast thou "*entered into*" or proved that

"a snowy day," or one when you are the most covered with the down of the Almighty's wing, is *the* day for slaying the enemy in his own pit? (2 Sam. xxiii. 20; 1 Chron. xi. 22; 1 Pet. v. 8; Ps. xxxv. 7, 8; cxi. 1, 4; lvii. 1—7). Snow fertilizes the earth. Even rain (Deut. xxxii. 2; Isa. lv. 9, &c.) has not in it the same amount of life-giving power which snow has; and our poor, barren hearts (page 9) require much of the snow and genial warmth of God's presence, to make them fruitful as Lebanon, or its cedars, bearing their fruit upward, to the eye of God, instead of on their trunks, as the Egyptian fig. One rendering of Jer. xviii. 14, *margin*, is, "Shall the snow of Lebanon, which cometh from the Rock (1 Cor. x. 14), desert (Eph. iv. 30) *my* fields? (Ps. cxliii. 4.) Shall the foreign (Prov. xxv. 25; 1 Peter i. 12), cold (Prov. xvii. 27), flowing (John iv. 10) waters (Ps. lxiii. 1) fail?" (to moderate *my* hasty spirit, and to quench *my* thirst.) Notice Jer. xviii. 19—23, concerning our soul's enemies, and compare the 13th verse with Jer. ii. 13, and 2 Cor. xi. 2. Are not such snow and hail, as the Spirit in Job spake of, treasures in the time of trouble, and when there is war in the heart? (Jud. v. 8; Prov. xxv. 28; xvi. 32; Isa. xxviii. 6; Ps. cxxvii. 4, 5, *margin*.) This last you will not understand without the following key. The "quiver" is the throat (compare Jer. v. 16; Ps. v. 9). The "fruit," in verse 3, is that of the Spirit (as in Gal. v. 22, &c.), borne to Jesus, our soul's bridegroom (Eph. v. 23, &c.). With "reward," in Ps. cxxvii. 3, compare Matt. vi. 6, where the word "openly" bears reference to "manifest," in 2 Cor. iv. 10, 11. "Eve" means "a manifestor;" and she stands as a type of the bride of the second Adam—the Lord from heaven. With "arrows," in Ps. cxxvii. 4, compare Ps. xlv. 5. While you read this latter verse, picture St. Paul, when he fell to the earth, subdued by the King of kings' loving word or arrow, "Saul, Saul, why persecutest thou me?" (Acts ix. 4, 5.) Let us who have been made kings (Rev. i. 6) learn of Jesus; for St. Paul, referring

to his conversion, in 1 Tim. i. 13, &c., adds, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, *for a pattern* to them which should hereafter believe on Him to life everlasting;" and then, as if enraptured by the same Spirit which made David's heart boil, or bubble up (Ps. xlv. 1. *margin*), with "a good matter" (a nursing subject, as it appears to me, like mine in this little book), he speaks of our "by-love-conquering King," as he does in 1 Tim. i. 17, and urges us, in Rom. xv. 7, to receive or nurse one another, as Christ has received or nursed us (see *Note* 94). If you would convince a person of sin, your arrow must be love-tipped. An unkind word will blunt it, so that it will not enter the heart (see *oak-leaves*, and page 84). I gather from Prov. xxvi. 27, Ps. lxiv. 8, and Matt. vii. 2, that it would, instead, glance aside, and hurt yourself. At all events, being blunt and rude, makes one miserable (see the "tormentors," in *Note* 158). In Ps. lxiv. 3, the *evil* "arrow" is spoken of. I find that the evil signification of a type is generally the reverse of the good signification. Perhaps it is always so.

★

AND now come we to our subject :

THE POWER OF INTERCESSION,

ETC., ETC.

LET us read Matt. xviii. 1—14. May the Spirit of God teach us !

“ At the same time came the disciples unto Jesus, saying, ‘ Who is the greatest in the kingdom of heaven ? ’ And Jesus called a little child unto Him, and set him in the midst of them, and said, ‘ Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall OFFEND one of these little ones which believe in me, it were better for him that a millstone were

hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee ; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye DESPISE not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the

will of your Father which is in heaven that one of these little ones should perish" (Matt. xviii. 1—14).

Our blessed Lord, after thus expressing His extreme care for His little ones, proceeded to show the manner in which He would have them dealt with: verses 10 to 14 are so many promises, or live coals, from the altar of truth with which to warm our hearts (or censers) in prayer for them (Rev. v. 8, *mar.*) Oh! that we may always bring *them* before the Lord, instead of the strange fire ¹ of our own wounded abominable flesh (*see Note 66*). Then in verse 15 is a plan for winning Christ Himself; for, assuredly, if we win our brother, we win Him who ever identifies Himself with the least of His brethren. (See Matt. xxv. 40, and compare that which precedes it with Isa. lviii. 7; on which, however, I hope to enlarge presently.) Let us seek to forget ² the things which are behind (the trespasses of Christ's little ones against us), and count everything as loss, that has not for its object the winning of Christ in His grieved and stumbled little one. Place

¹ Levit. x. 1, 2; Jas. i. 20; iii. 5, 6; also Note 152.

² Phil. iii. 8, 13.

Matt. xviii. 17 in a parenthesis ; it contains the alternative to be resorted to, when the "one, two, or three," in verses 15, 16, are not full of faith and the power of the Holy Ghost, as they, in verses 18—20, are encouraged to be, to prevent bringing the offending little one before the whole Church. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

³ Truly "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds !" How can one dispossess the strong man armed—the enemy of souls, who may have taken possession of one of the 'houses of God in our circle—except he first ⁴ bind him by such prayer as (being offered in Jesus' name) is ratified in heaven ? But for

³ 2 Cor. x. 4. ⁴ Ps. lxxxiii. 12 ; 1 Cor. iii. 16.

⁵ Matt. xii. 29 ; Luke xi. 22.

a 'royal priest to do this, he must first "DIE"⁷—i.e., crucify his flesh—(that "daily," "all-the-day," work⁸ enjoined by our Master) before he can so help in resurrection life a 'prison-bound brother or sister on earth. Our Captain's voice in Judges vii. 17, says to us, "Look on me, and do likewise;"... "it shall be, that as I do so shall ye do;" and "He, through death (typified by breaking the empty pitcher¹⁰) destroyed him that had the power of death, i.e., the devil; and *delivered* them who, through fear of death, were all their lifetime subject to bondage."¹¹ Therefore, if we would inherit

⁶ 1 Pet. ii. 9. ⁷ 1 Cor. xv. 31.

⁸ Luke ix. 23; Ps. lxxxvi. 3, *margin*; Rom. viii. 36.

⁹ Ps. cxlii. 7.

¹⁰ Compare Judges vii. 16—18; Heb. xiii. 13; 2 Cor. iv. 7; Phil. ii. 7, "made Himself of no reputation," or emptied Himself.

¹¹ Heb. ii. 14, 15; iii. 1. "Wherefore *consider* Him!" (xii. 2, 3). To return to Heb. ii. 14, 15. If we compare Ps. viii. 5 with Heb. ii. 9, we may conclude that not only Jesus, but also the sons whom He brings to glory, were born on purpose to learn to crucify the flesh; and with this agrees our blessed Captain's answer to Pilate, when asked, "Art Thou a king then?" Jesus answered, "Thou sayest that I am. A king? To this end was I born, and for this cause came I into the world." We may echo this, through His dying love; but let us not forget the "all-the-day" crucifixion of the flesh which must precede, or rather accompany, our reigning. The in-

the promise given us in Matt. xviii. 18, &c., we must be "always bearing about in the body

section of the note of interrogation in John xviii. 37, is similar to another in John xii. 27, which should be *understood* thus: "Now is my soul troubled; and what shall I say? Shall I say, 'Father, save me from this hour?' nay—for, for this cause came I to this hour. I will say, 'Father, glorify Thy name.'" This is expressed by merely inserting a second note of interrogation. Remember this the first time the good Physician deems a cross needful for you, as a cup of salvation, or health; (the Saxon word translated "salvation," means "*all* health.") We are prone to loathe the cross, as children do medicine, and as the children of Israel did their food from heaven, the manna (a type of Christ in the daily cross); but a sense of our mercies will constrain us to receive cheerfully that which *naturally* we must dislike (compare Ps. cxvi. 12, 13; 1 Cor. x. 16). It is no favour or return to the Lord for us to receive the Sacrament (much as we gain by it); but He does graciously thank us, and say, "Well done, &c.," when we bear our crosses well, and profit (Isa. xlviii. 17) by that which He sends for our souls' health. (1 Pet. ii. 19, *margin*; Luke vi. 32—35). Now read again Ps. cxvi. 12, 13.

In the wilderness (the evil one (Deut. viii. 15, 16; *see Note 75*), in which we too often are, through our proneness to wander from the bosom of Love), disappointment is our portion (Exod. xvi. 15, *mar.*; Eccles. i. 2, 8; ii. 11; Jos. v. 12); but in the land beyond Jordan we may look for the desires of our heart (Ps. xxxvii. 3, 4; cxlv. 19). Do not sigh, and fancy that this happiness lies only beyond the grave: it is, in the loving purpose of our God, a *present* blessing. The land beyond Jordan is that sure-footed condition of peace, which the believer, who practically abides in "Jesus, the Way, the

the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body."

Truth, and the Life," enjoys. The meaning of "Jordan" is "The River of Judgment," which we pass when we judge ourselves (as in 1 Cor. xi. 31), and without which it is utterly impossible, even for God, to bring us out of our naughty tempers (as in Deut. viii. 15; Prov. xv. 19); but, blessed be His name, Jesus was exalted to be a Prince and a Saviour, to *give* repentance, as well as forgiveness of sins (Acts v. 31); and then our language is Isa. lxiv. 1—8: with "rend," in Isa. lxiv. 1, compare "rent," in Mark i. 10, *margin*.

But I have left the 8th Psalm without noticing the word, "worm," implied in the 4th verse, as may be seen by comparing it with Job. xxv. 5, 6. The same Hebrew word, which, in Isa. xli. 14, is "worm," is, throughout Exodus and Leviticus, "scarlet," which is emblematic of royalty: it is also "worm" in other places; and thus I again learn that to reign inwardly I must rejoicingly submit to be apparently trodden under foot; *then only* have I my soul's enemies under my feet, as in Ps. viii. 6; xviii. 36—42; cxliv. 1—3, 10, *margin*.

Compare Ps. viii. 3, with Rom. xiii. 1—4, and rank among the powers that *be* (in contradistinction to those which *are not*, and such as those in Rom. vi. 12; Is. xxvi. 13; xxiv. 21, 22, *margin*), Father, Mother, Husband, Master, Elder, as well as King, Magistrate, &c.; and believe that whatever command they enjoin (after you have besought the Lord to over-rule and guide them) is "a minister of God to thee for good;" and shall work for *good* for you if you love God, and can say, "It is the Lord, let Him do what seemeth Him *good*;" that is, "nursing" to my soul (*see Note 94*). The test of our loving God, is—are we seeking honour from men? See John v. 41, 42, 44; xii. 42, 43; Rom. ii. 28, 29; Gal. i. 10; which last text is better translated thus: "For am I seeking the favour

"For we which ¹²live are always delivered" (*i. e.*, the old man is so delivered) "unto death for Jesu's sake, that the life also of Jesus may be made manifest in our mortal flesh."¹³ "For this purpose was the Son of God manifested, that he might destroy the works of the devil;"¹⁴ and the manifestation of Him now in a crucified saint carries on this glorious work, and

of God, or am I seeking to please men; for if I yet pleased men, I should not be the servant of Christ." With respect to the ability to submit, which generally follows the supplication for the Lord's guidance for those whom He empowers (John xix. 10, 11) to command us, I wish you to observe the connection between peace and prayerfulness in Phil. iv. 6, 7; 1 Thes. v. 17, 18; Col. iii. 17. "Name of the Lord" means "presence of the Lord;" in proof of which, see 2 Chron. xx. 9; and compare Prov. xviii. 10; Ps. xx. 1, 7.

The "dwelling in the house of the Lord," in Ps. lxxxiv. 4, is to abide in the same state of prayerfulness. Let it be the one thing desired and sought after by us. It was so with the sweet Psalmist of Israel (Ps. xxvii. 4; Ps. lxxxiv. 4), whose mouth and heart were so full of praise. Our nights (seasons of trouble and darkness) will be cheered if we "stand," as in Ps. cxxxiv. 1, "waiting" for the light of the morning, as in Ps. cxxx. 6, and with it some service for our blessed Master, like servants who have their master's interest so much at heart, that they come to their work before their time, and before they can see to do it.

¹² Rev. iii. 1; 1 Tim. v. 6; Rom. v. 17.

¹³ 2 Cor. iv. 10, 11. ¹⁴ 1 John iii. 8, 16.

thus hastens the coming of the day of God" (2 Pet. iii. 12, *margin*).

It should ever be remembered, that "the kingdom of God cometh not with" outward show or "observation:"¹⁵ the saint learns in *secret* at the feet of Jesus to be meek and lowly, and there becomes an anointed king to¹⁶ rule his own spirit,—to break his own will to shivers,¹⁷ even as Jesus received of His Father,—and to govern and subdue all that is not of God, and therefore natural or heathenish in his own heart (*see Note 175*). The earth typifies our hearts (*see the parable of the Sower*);¹⁸ and we are promised self-possession to the uttermost;¹⁹ but to inherit it we must be armed with a rod or sceptre of iron, *i. e.*, holy ire or²⁰ indignation at sin. Christ's power in us, thus exercised over our own hearts, should

¹⁵ Luke xvii. 20, *margin*. ¹⁶ Prov. xvi. 32.

¹⁷ Rev. ii. 26, 27; Ps. ii. 8, 9.

¹⁸ Mark iv. 13—20; Ps. xxxvii. 9, 11. ¹⁹ Ps. ii. 8, 9.

²⁰ 2 Sam. xxiii. 7, *margin*; Acts v. 17; Dan. ii. 40; Jer. xv. 12: "northern" means "heavenly" (Job xxxvii. 21; xxvi. 7; Ps. civ. 2; xlviii. 2; lxxv. 6; *see Note 50*), and to return to 2 Sam. xxiii. 7, *margin*, when "filled" with holy ire against our souls' enemies within, as well as without, we are "fenced," as in Eph. vi. 13.

be extended in behalf of our captive brother, even the least of Christ's brethren shut up in the hand of the enemy.²¹ This would be inheriting the promise in Matt. xviii. 18, and John xx. 23; and witnessing for Him who hath ²²anointed us kings and priests, that His ²³kingdom does indeed break in pieces and consume all other kingdoms.

Matt. xviii. 18, is the promise to the calm, wise, reigning saint in verse 15, who, discerning²⁴ that the best time for reproving is "afterwards,"²⁵ can wait²⁶ to meet with his brother alone. He makes no fretful²⁷ haste like a horse frightened at nothing,²⁸ or one rushing to the battle,²⁹ but, while deferring³⁰ his anger, meekly³¹ inquires³² the Lord's judgment, or opinion, of the matter; and thus he meets the erring little one alone (when a reproof is more

²¹ Ps. xxxi. 8. ²² Rev. i. 6; 2 Cor. i. 21. ²³ Dan. ii. 40, 44.

²⁴ Eccles. viii. 5, 6. ²⁵ Prov. xxix. 11.

²⁶ Isa. xlix. 23; xxvi. 8; xxv. 9; Lam. iii. 25, 26; Ps. xl. 1, *margin*; xxxix. 7; xxxviii. 15, *margin*; cxxx.

²⁷ Prov. xix. 2, 3; Ps. xxxvii. 1—11; Isa. xxxv. 2, *margin*; xxviii. 16; Deut. xx. 3, 4, *margin*.

²⁸ Ps. liii. 5; Levit. xxvi. 14, 17, 36, *margin*.

²⁹ Jer. viii. 6 (*see* "dust," in *Note* 111). ³⁰ Prov. xix. 11, *margin*.

³¹ Ps. xxv. 9; Numb. xii. 3; Ps. ciii. 7.

³² Ps. xxvii. 4; Deut. xvii. 8—13; Ps. xix. 10—14.

easily borne), and with royal lips, as in Ps. xix. 9, 10, *margin* ; Cant. iv. 3, 11. Thus like ³³ Barnabas, "the son of consolation," and all such soul-nurses, he finds peace and favour³⁴ in the eyes of the Beloved of his soul, whom he seeks to win or gain in his erring brother ; and escapes the great misery³⁵ of those who discern neither time nor judgment, and say everything they think *as if* there was no fear of God before their eyes.³⁶ To return to Matt. xviii. 18 ; just as the promise there is to the wise king over his own spirit, who lives out Matt. xviii. 15, so do Matt. xviii. 19, 20, contain a promise to those who live out Matt. xviii. 16, the melancholy verse, 17, being, as I have before said, parenthetical.

I will now call your prayerful attention to Isa. lviii. 5—7, where we are told that instead of "afflicting our souls for a day" (see the *margin* of verse 5), we are to "loose the bands of wickedness, and to let the oppressed" (by the enemy, Ps. xlii. 9) "go free," &c. ; but none will see the beauty of the application of

³³ (*See Notes 94 & 106*). ³⁴ Cant. viii. 10, *mar.* ³⁵ Ec. viii. 5, 6.

³⁶ Ps. xxxvi. 1 ; Rom. iii. 15—18 ; Isa. xxxiii. 6 ; Job xxviii. 28 ; Luke xxiii. 40 ; the under surface of it with Heb. vi. 6 ; Gal. ii. 20.

this text to our subject unless they have learned that "the fast" is for that same "old man," who is so often too strong for them to crucify, because they so seldom ³⁷deny him "pity"—that most ³⁸dainty of the ³⁹morsels with which they ⁴⁰feed his propensities and lusts ; in proportion as the old man is starved, so will "the new man" ⁴¹feast and grow strong for the fight of faith. Oh ! how blessed to be at liberty from self,—to pray for the ⁴²"captive exile," "and thus ⁴³bring him to Thine house"—the Father's house in heavenly places ; where thou dwellest in the "bosom of Jesus,—blessed, instead of slave-like, exposing his ⁴⁵nakedness, to cover him with love, and to pray for him when the force of his flesh ("thine ⁴⁶own flesh") hinders his praying for himself ; and so, while the

³⁷ Matt. xvi. 24, 22, *margin*. ³⁸ Ps. cxli. 4.

³⁹ Heb. xii. 16 ; Ps. lxxviii. 18 ; 1 Cor. vi. 13 : "belly" here means "the old man," or "self-will." There is one Hebrew word translated "belly," and "body ;" and another, which is translated "body," "self," and "will." (See pages 211 and 829 of Wigram's *Englishman's Hebrew Concordance*.)

⁴⁰ Zech. vii. 5, 6 ; "did ye not eat for your idol ? &c. ;" 1 Cor. x. 14, 81 : see this last chapter in *Note* 111.

⁴¹ Zech. viii. 19. ⁴² Isa. li. 14 ; Rom. vii. 23 ; 2 Pet. ii. 19.

⁴³ Isa. lviii. 7. ⁴⁴ John xxi. 20 ; Col. iii. 3 ; Eph. ii. 6.

⁴⁵ Gen. ix. 23 ; Prov. x. 12. ⁴⁶ Heb. v. 2, 3 ; xiii. 3.

hand of the enemy is "strangling him, to have "life ⁴⁸ given you for him," and hear him sing, "in the ⁴⁹ glorious liberty of the children of God," "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped!" ⁵⁰ The same power is "set forth in 2 Tim. ii., where the gentle servant of the Lord is represented as rescuing a poor fly out of a spider's web, and receiving his reward in the ⁵¹ repentance given the slothful soldier, who, instead of ⁵² "warring" with prayer and watchfulness, suffered the affairs of this life to become entangled around his feet, like so many cords, or a net by the wayside.⁵³

If you say, "How can I loose the prisoner, and set the captive free?" Zech. ix. 11, an-

⁴⁷ "Prayer" is the breathing of the soul. Unceasingly I breathe; unceasingly I ought to pray: for while I pray I live (2 Cor. iv. 10, 11; 1 Thess. v. 17).

⁴⁸ 1 John v. 14—16; Prov. xix. 19. ⁴⁹ Rom. viii. 21.

⁵⁰ Ps. cxxiv. 7. There is a great similarity between this "captive exile" and a dove, or a pigeon, caged far from her home: a magnetized needle, too, which, if forced southward, springs to the north (heaven), as if pained by being kept back from its star therein. Is Jesus your Load-stone? (*See Note 20*). Are you steeled, or are you sensitive?

⁵¹ 2 Tim. ii. 24—26. "And that they, being caught alive by Him out of the snare of the devil, may awake to do the will of God."—*Henry Craik's rendering.*

⁵² 2 Tim. ii. 3, 4. ⁵³ Ps. cxl. 5.

swers, "By the blood of the covenant." Who ever pleaded that blood in vain? Who ever said, in behalf of an erring brother or sister, "Let the blood of Jesus wash that away," but the soil on the unclean foot was actually removed, and the sin remitted, *i.e.*, put away, by God?

In Isa. xlix. 24—26, there is a portion which I believe must have been in our blessed Lord's mind when he gave the promise in Matt. xviii. 18. There we read, "*Shall* the prey be taken from the mighty? or the lawful captive delivered?" He whom the ⁵⁴accuser of the brethren has ⁵⁵leave to devour is justly "a lawful captive:" for instance, an angry word generally follows a jesting word. Why is this? It is because God has said that vain babbling *will* increase unto more ungodliness; it is because the accuser, having first, like a ⁵⁶fox, crept in, and succeeded with a little sin, forthwith accuses us, and then, with ⁵⁷leave, acts the roaring ⁵⁸lion of the King's wrath; yet,

⁵⁴ Rev. xii. 10. ⁵⁵ 1 Pet. v. 8; Isa. xlii. 24.

⁵⁶ Cant. ii. 15; 2 Tim. ii. 16, and first nine words of 17, also 21—the intermediate words being parenthetical; Eccles. x. 11, 13. ⁵⁷ Job ii. 1—6, *margin*; 1 Pet. v. 8.

⁵⁸ Prov. xix. 12; Eph. v. 4, 6; Amos iii. 4—8.

in the hand of a loving Father, who must ⁵⁹chasten, and a grieved Royal Resident, who must ⁶⁰destroy to rebuild His defiled dwelling-place, that the heart wherein He longs to be ⁶¹sanctified may ⁶²tremble at His word. Thus does Satan first play the part of the lion's provider, and afterwards that of the lion himself; but if, while ⁶³he is devouring his prey (*i.e.*, while the poor sinner is being torn by conflicting passions within, and is unable to breathe to God, ⁶⁴"Hide me with Thee," or, "Lo! Thine ⁶⁵enemies make a tumult in my breast, and my flesh has dared to lift up its head,"⁶⁶)—if, then, there is "found" "an

⁵⁹ Heb. xii. 6, &c. ⁶⁰ 1 Cor. iii. 16, 17.

⁶¹ 1 Pet. iii. 4, 14, 15; Isa. viii. 12, 14. ⁶² Isa. lxvi. 1, 2.

⁶³ Amos iii. 4, 8, 12. ⁶⁴ Ps. cxliii. 9, *margin*.

⁶⁵ Ps. lxxxiii. 2; Rom. viii. 7.

⁶⁶ Ju. vii. 25; Ps. lxxxiii. 11; Ju. viii. 28. See Ps. lxxiv. 14, in Note 111; also Rev. xiii. 1, 3, 12, where we see wounded pride,—yet healed, because their worm *shall not die*." (Isa. lxvi. 24; Rev. ix. 6). Oh, the mercy of being dead (crucified) with Christ *now*, in this *little while* that we are made a *little lower* than the angels for that very purpose.

It is a remarkable fact, that (according to Patterson, in his *Zoology for Schools*), the oyster which holds the pearl of great price, is a *headless* worm. This agrees with the third grade of the burnt-offering (*see Appendix*), and typifies the meek saint cleaving with purpose of heart (Acts xi. 23), to the Rock, Christ!—baptized under the billowy wave, yet

"Intercessor," a Shepherd ready to lay ^{as} down His life for the wanderer from God's presence,

unmoved, and in perfect peace. Would that tribulation were our element, as in Rom. v. 3, where the word translated "glory" is the same as that which, in verse 2, is "rejoice." Meekness is the sign of wisdom (Jas. iii. 13), the insignia of Royalty; (hence "scarlet" lips, in Cant. iv. 3); and Wisdom is Christ (1 Cor. i. 30), the Pearl of great price. Who can manifest Him by a meek and quiet spirit, which is, in the sight of God, of great price (1 Pet. iii. 4; Matt. xiii. 45, 46), except they are willing to be of no reputation (Phil. ii. 7), and resemble in every point this "nobody *mollusca*"—too lowly in position to meet with the "fierce lion"? Compare the way of holiness, in Isa. xxxv. 8, 9, with the path in Job, xxviii. 7, to the end. May the Holy Ghost unfold to my reader that, concerning the oyster, which I omit here for the sake of brevity. This, however, I must add:—The origin of a pearl in an oyster is an injury sustained: some worm pierces its shell, and that which the oyster puts forth to repair the injury becomes a pearl. We have no opportunity of showing meekness without at least a provocation;—injuries should always call it forth. In Note 111, I have observed that unsubdued flesh has an ear deaf to the Spirit's whisper. The root of the word "oyster" is "oyez" (*Latin*), "hear ye." (Jer. xiii. 15—17.) The root of the word "oister" is "auster" (*Teutonic*). "Auscultation" is "a hearkening or listening to." "Auricle" is "The external ear"—"Two appendages of the heart, like ears."—"To-day" (now) "if ye will hear His voice," in the daily cross, His messenger, or spy (Heb. xi. 31; Ps. cxxxix. 23, 24), "harden not your hearts;" and so learn of Jesus, and find the rest He gives (Matt. xi. 28, 29; Isa. xxviii. 9—13).

⁶⁷ Jer. v. 1; Isa. lix. 16; lxiii. 5; Jas. v. 15.

⁶⁸ 1 John iii. 16; John xv. 13; x. 13.

then there is a rescue, even though it be only "two legs,"⁶⁹ or "a piece of an ear." Oh! what joy it is to the heart of Jesus to offer to the Father our intercessions, such as, "Father, forgive them! they know not what they do!" or, "Lord, lay not this sin to their charge!" It is the new wine which he drinks ⁷⁰*with the Intercessor* in the Father's kingdom. It is "Royal wine," emphatically "the wine of the kingdom." John spoke of foot-washing, or intercession, as that which would impart *joy* to us; and I believe that this is the wine alluded to by Jesus in the narratives of the other Evangelists. John does not speak of the visible bread ⁷¹ and wine mentioned by them; and it is clear to me that the breaking of bread typifies the breaking of our own will: as risen saints and ambassadors for Christ, it is our privilege to feel that we come down from heaven, not to do our own will, but the will of Him that sent us; and, while breaking the visible bread, to say, "So, oh Lord, em-

⁶⁹ Amos iii. 12; 1 John v. 16; Dan. x. 11, *margin*; Matt. xiii. 19, 23.

⁷⁰ Matt. xxvi. 29; Jud. ix. 13; Mark xiv. 25; Luke xxii. 18; xvii. 20, 21; Esther i. 7, *margin*; 1 Cor. xii. 4, &c.; 2 Tim. ii. 16, 21. ⁷¹ John xiii. 17; vi. 38, 41; 1 Sam. xxv. 41.

power me to break my own will ;” but, then, the attempt must not be made in a half-hearted manner ; but using ⁷² “both hands earnestly,” we must put it “under our thumbs,” and it will surely yield. ⁷³

The breaking of our own will is Kingship ; —the next step, interceding for others, is Priesthood. Turn to Rev. i. 6, 7, and mark the blessing which is so little thought of by the Church in the present day. We are not

⁷² Micah vii. 3.

⁷³ Ps. ii. 8, 9 ; Rev. ii. 26, 27 ; John vi. 38. I believe that the under-surface of Deut. xxviii. 1, 13, 15, 43, teaches us the keeping under and bringing into subjection the body, or will, or carnal mind, or flesh, which is typified by the act of breaking bread. I will extract the words which have struck me : “And it shall come to pass, if thou shalt diligently hearken unto the voice of the Lord thy God, to observe and to do all His commandments, which I command thee this day, that the Lord thy God will set thee (the new man in thee) on high (Eph. ii. 6), above all the nations of the earth (*see Note 175*) ... and thou shalt be above only, and thou shalt not be beneath (Ps. xlii. 9—11). *But* if thou wilt not hearken ... the stranger (Hagar, flesh that *fears*, *see Note 120*) that is *within* thee, shall get up above thee very high (Job xli. 25 : Levit. xiii. 2), and thou shalt come down very low.” If, through disobedience, thou, dear reader, art in this latter case, hie thee to the Fountain opened for sin and uncleanness in the bleeding heart of thy wounded Lord, and there breathe Psalm lxxix. 8—13. The whole Psalm is sadly applicable to the Church in these days.

only washed from our sins in the precious blood of Christ, but we are made unto our God Kings and Priests;—we are a ⁷⁴ “Royal Priesthood,” &c., to show forth the power, the virtue, or praise of Him who hath called us out of darkness into His marvellous light.

Now it is not for *such* Kings to ⁷⁵ drink wine (*i. e.*, to partake of earthly joy); but the word to them, at the end of a beautiful exhortation to ⁷⁶ intercede, is, “plead the cause of the poor and needy,” viz., those who, not being rich in faith, have dumb spirits, and cannot plead for themselves. Jesus sends us, as the Father sent Him (this implies our dwelling in heavenly places, and visiting souls in prison, or sick, or naked “upon the earth”); and He would have us imitate Himself, even in His blessed ministry to those who are ⁷⁷ cast down through the oppression of the enemy, and of whom, in Jer.

⁷⁴ 1 Peter ii. 9; Ps. cxliv. 1—3, 10, *margin*; Prov. xvi. 32.

⁷⁵ Every type typifies a good and an evil thing; and the Spirit alone can decide whether the noun, adjective, or verb, used is to be understood in its good or its evil signification; so it is with the noun, “wine.” Beside the forbidden wine of earthly joy, as in Numb. vi. 3, there is the wine of Jesus’ love—heavenly joy; of which *we* kings *may* drink, as in Cant. v. 1, *margin*. (See Notes 157 and 161.)

⁷⁶ Prov. xxxi. 4—9. ⁷⁷ Ps. xlii. 5, *near*, 9—11; Acts x. 38.

l. 33, 34, it is written, "All that took them captive held them fast; they refused to let them go. Their Redeemer is strong. The Lord of Hosts is His name. He shall thoroughly plead their cause." Again, in Is. li. 22: "Thy God that ⁷⁸pleadeth the cause of His people." Who ever said to our merciful and faithful High Priest, ⁷⁹"Plead thou my cause, oh Lord," but could not in the end add, "All my bones" (which Thou hast kept, so that not ⁸⁰one of them was broken in my fall) "shall say, 'Lord, who is like unto Thee, which delivereth the poor from him that is too strong for him; yea, the poor and needy from him that spoileth him'?" Ps. xliii. 1, "judge" is "defend" (see Ps. lxxxii. 3, *margin*).

To return to Isa. xlix. 24—26: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, 'Even the captives of the mighty *shall* be taken away, and the prey of the terrible *shall* be delivered; for I will contend with him that contendeth with thee, and I will save thy children' (compare verse 23 and Isa. viii. 18);

⁷⁸ Heb. ii. 17, 18; iv. 14—16; Rom. v. 9, 10; Heb. vii. 25.

⁷⁹ Ps. xxxv. 1, 10. ⁸⁰ Ps. xxxiv. 20; xxxvii. 24.

‘and I will feed them that oppress thee with their own flesh,’ ” &c. And so it is with our souls’ enemies, God taketh them in their own ⁸¹craftiness, carries their counsel headlong, disappoints their devices, so that their hands cannot perform their enterprize, or anything, and ⁸²sets them destroying one another. Their destruction comes upon them at ⁸³unawares; their nets catch themselves; they are ⁸⁴snared in the work of their own hands; and the Lord is known by the judgment which He executeth: and, wonderful to tell, He suffers His saints to share His ⁸⁵honour; and when is this realized? when they keep in His ⁸⁶Presence, which is salvation from sin (it lays the flesh as a ⁸⁷dead or corrupt thing at His feet, and cherishes ⁸⁸the new man); when they abide in Him, and He in ⁸⁹them, and thus ⁹⁰standing fast in one spirit, and striving together for the faith of

⁸¹ Job v. 12, 13, *margin*.

⁸² 2 Chron. xx. 22, 23; Judg. vii. 22; Ps. lxxxiii. 2, 9.

⁸³ Ps. xxxv. 8. ⁸⁴ Ps. ix. 15, 16. ⁸⁵ Ps. cxlix. 9.

⁸⁶ Ps. xlii. 5, *margin*.

⁸⁷ Rev. i. 17; Isa. vi. 5; Job xlii. 5, 6; Matt. xvii. 6; Ezek. i. 28; also Ps. xcvii. 5, with 2 Cor. x. 5, and Eph. iv. 30.

⁸⁸ Ps. cxlvii. 16; Ps. xci. 1, 4; Matt. xxiii. 37.

⁸⁹ John xv. 1, 4, 5, *margin*. ⁹⁰ Phil. i. 27, 28.

the Gospel, are in nothing terrified by their adversaries ; which (to the adversaries) is an *evident token* of perdition, but to the saints a token of salvation, and that of God : see also in 2 Thess. i. 3—5, what it is which is a *manifest token* of the righteous judgment of God, of which we have been speaking, and pray often, and with faith, encouraged by these Scriptures, ⁹¹ “*Show me a token for good, that they which hate me may see it, and be ashamed ; because thou, Lord, hast holpen me and comforted me !*” Was not Satan snared in the work of his own hands, when he crucified the Lord of Glory—the Captain of our Salvation ? And so it will ever be when a faithful soldier follows Him to the ⁹² death (of the flesh). Let us seek to be habitually crucified and risen saints ; for that is what is needed for this wondrous ⁹³ given power, to be exercised by us as ⁹⁴ kings over ourselves, and

⁹¹ Ps. lxxxvi. 17. ⁹² Rev. xii. 11 ; ii. 10 ; Luke ix. 24.

⁹³ Ps. ii. 8 ; (*self-possession*) Rom. v. 17.

⁹⁴ Isa. xlix. 23. The key to this verse is Rom. xv. 1—7, 13. The meaning of verse 7 is “nurse ye one another,” which I gather from the margins of two other texts—viz., 2 Cor. xi. 16, *margin*, where “to receive,” is “to suffer;” and Acts. xiii. 18, *margin*, where “to suffer,” is “to bear or feed,

priests for the liberation of others, as in Matt. xviii. 18. Mark the depth of Satan in hiding such a powerful weapon against himself as the truth in Matt. xviii. 18 and John xx. 23. Surely it must be because the god of this world has blinded the eyes of our understanding, that we have so little apprehension of that for which we are "apprehended, and that we know so little of the hope of our

as a nurse beareth or feedeth her child;" therefore, "to receive one another," is "to nurse one another." Also, the margin of Hos. xiv. 2 shows, when compared with the above, that to "give good," or "do good," as in Acts x. 38, is "to nurse." In Ps. cxliii. 10; li. 18; Neh. ix. 20, ponder on the application of the word "good" to the Comforter who comforts as a mother (Isa. lxvi. 13; John xiv. 26), the milk being the word of God (1 Pet. ii. 2); and thus I see that "the good man," in Ps. xxxvii. 23, 26, and Ps. cxii. 5, who lends himself, as Paul, in 1 Cor. ix. 22, is "a nurse." Read the history of Barnabas (the son of consolation), in Acts iv. 36; ix. 26, 27; xi. 22—27; xii. 12, 25; xiii. 1—5, 13; xv. 36—41, and see if he was not a nurse, hoping and believing all things, a good man, full of the Holy Ghost and of faith. The Hebrew word translated "faithful," in Prov. xi. 13 and Numb. xii. 7, is that which, in Numb. xi. 12, is "nursing father." Barnabas had Mark for his "hire." See Paul's testimony to this, in Col. iv. 10, 11; 2 Tim. iv. 11; Philemon 24. See *Notes* 96, 116, 144.

²⁵ Phil. iii. 12; 1 Kings xviii. 40, *margin*; Matt. xi. 12, *margin*; 1 Cor. ix. 26.

calling⁹⁶—the “high calling” of being Christ’s royal nurses to His little ones—knowing that the way to⁹⁷ win Christ is to win the least of His ungracious brethren. That which we do in the way of “winning” to a polished brother or sister, whose natural asperities have been removed by the constant ripple of the brook (Prov. xviii. 4; Eph. v. 6; 1 Sam. xvii. 40), is no comfort to Jesus. He does not *thank* us (1 Peter ii. 19, 20, *margin*; Luke vi. 27—36); for it is pleasing our idol, self.⁹⁸

⁹⁶ Eph. i. 18; Phil. iii. 14. See “the prize” in “the crown,” in Phil. iv. 1; 1 Thes. ii. 19. If we cast our dear ones in prayer at Jesus’ feet now, as in Matt. xv. 30, 31, and nurse them in *His* way (Ps. xxv. 4—9), and as He has nursed and borne with us (Rom. xv. 7), we shall have them as crowns of our hope and patience, to cast again at His feet, saying, “Thou only art worthy;” for surely, when they have the “one mind and the one mouth” to glorify God with ourselves, our language will be, in remembrance of our frequent failures, “Not unto us, O Lord, not unto us, but unto Thy name give glory” (Ps. cxv. 1).

⁹⁷ Phil. iii. 8; Matt. xviii. 15; xxv. 40. Compare Matt. xviii. 5, with Rom. xv. 7, in Note 94.

⁹⁸ Rom. xv. 1; Ps. x. 3, *margin*; Isa. lvii. 3—7. The answer to “against whom,” in verse 4, is 1 Cor. viii. 12; and there is a wondrous link between Isa. lvii. 5, 6; Job xxiv. 8; Ps. xvi. 4; and 2 Cor. ii. 7. The Lutheran version of Ps. xvi. 2, is, “To Jehovah I say Thou art my Lord” (Luke vi. 46); “no good have I but *from* Thee” (I have no *inherent* good,

May God grant that the present sifting time may end in our awaking, and ⁹⁹ putting on our strength, and our beautiful garments, and so going forth with Jesus conquering and to conquer! Who among us shrinks from leaving his snug berth, going forth unto Jesus ¹⁰⁰ without the camp, bearing His reproach, willing to be of no ¹⁰¹ reputation, and counting it a privilege to come down in the world which rejects his Master? He is unable to hold fast his ¹⁰² profession without wavering, owing to his eye not being single and fixed on the great High Priest, touched with a feeling of our infirmities, and waiting at the right hand of God, to bestow grace and mercy on any who will come boldly for all which has been promised him in Jesus' perfumed, all-prevailing Name. *Now*, if ever, is the time to "newly set the watch," to "trim the lamps," to "blow the trumpets," to destroy "the without man," ¹⁰³ that "the within man" may

1 Cor. iv. 7). In Pa. xvi. 3, understand "Jesus" for "all my delight," and you will be saved from creature worship.

⁹⁹ Isa. lii. 1; Rev. vi. 2; xvii. 14; xix. 14. ¹⁰⁰ Heb. xiii. 13.

¹⁰¹ Phil. ii. 7. ¹⁰² Heb. iv. 14; x. 23; James i. 6—8.

¹⁰³ Compare Jud. vii. 19, with 2 Cor. iv. 1—7, and on to the end, noting, in verse 16, that the same Greek word which

beam forth, conformed to the image of God's dear Son, and to shout outside the camp, "The sword of the Lord, and of Gideon!"¹⁰⁴

Those who have¹⁰⁵ rejoiced over Ecc. ix. 14—16, as a parlour scene, by one's own fire-side, will sympathize with Jesus in His grief, at not finding a¹⁰⁶ man to intercede, when the

is there translated "inward," is, in nine places out of the fourteen where it occurs, translated "within;" also, that the same Greek word which is there translated "outward," is, in twenty-four places out of the sixty-five where it occurs, translated "without," and nowhere else "outward," as may be seen on pages 317 and 270 of Mr. Wigram's *Englishman's Greek Concordance of the New Testament*. The connection between this passage and the type in Jud. vii. 19 makes me prefer rendering it as above, judging that it is not the mind of the Spirit that the portion should be only applicable to invalids, and passed by as for *future* use by the healthy in body, however their sin-sick souls may need it for a *present* word of exhortation. Thus, I see in 2 Cor. iv. 16, the "new man" privileged, as in Luke xi. 7; while the "old man," which can never stand in God's presence, is emphatically "without," as in Rev. xxii. 15; Prov. vii. 12; Mark iv. 11.

¹⁰⁴ "Gideon" means, "he that bruises or breaks," or "cutting off iniquity." May we follow him! (See the third grade of the burnt offering, in the Appendix.)

¹⁰⁵ Ecc. xii. 10, *mar.*; Jer. xv. 16; Pr. xxii. 17—21, *margins*.

¹⁰⁶ Isa. lix. 16—19, lxiii. 5; Ezek. xxii. 29, 30; compare Amos iv. 1—3. "The cow" typifies a nurse, with abundant sources of consolation for others; and *should* have "made up the hedge," and "stood in the gap," instead of "going out" of the presence of the Lord, as Judas did, on receiving

enemy is coming in like a flood ; not even an ensign to show his colours (the standard, *Jesus !*), for “ the ¹⁰⁷ truth’s sake,” and shout, ¹⁰⁸ as a king, ¹⁰⁹ “ Jehovah Nissi ! ” ¹¹⁰ “ rejoicing in his salvation ” from sin ; not even a royal ¹¹¹ nurse, to uphold a falling little one—whisper-

the symbol of baptism in suffering. (See John xiii. 30.) Those only who are “ strong to labour,” “ to rest,” have consolation for weak babes (Ps. cxliv. 14, 15 ; Heb. iv. 11). There are few intercessors like Moses, who will stand before the Lord in the breach made by the perverse tongue of another, and turn away His wrath by pleading His own purposes and promises. Just say, “ Remember, Lord, that ‘ Christ died ’ for this my erring brother (Rom. xiv. 15—17) ; let Jesus see of the travail of his soul, and be satisfied ” (Isa. liii. 11) ; and depend on it, this warming coal in your censer or heart, from the altar of truth, will prove one of those words which shall not be returned void to our God, who multiplies to pardon abundantly (Isa. lv. 7, 11, 13). See (connected with “ breach ”) Prov. xv. 4 ; xxv. 28 ; Zec. ii. 5 ; Neh. iv. 7 ; vi. 12 ; Ps. cvi. 23 ; Ex. xxxii. 9—14 ; “ Let me alone,” or “ do not pray ; ” Numb. xvi. 44—48.

¹⁰⁷ Ps. lx. 4. ¹⁰⁸ Numb. xxiii. 21.

¹⁰⁹ Exod. xvii. 15, 16, *margin*. ¹¹⁰ Ps. xx. 5—9 ; xxi. 1.

¹¹¹ Isa. xlix. 23 (*see Note 94*). Compare Isa. lviii. 7 ; and learn not to hide your sunny face (Eph. iv. 26 ; Isa. lx. 20) by frowns, like clouds (from “ *claudere*,” “ to shut up ”), but as the Sun of Righteousness to beam, as in Matt. v. 44—48 ; Eccles. viii. 1 ; 2 Sam. xxiii. 3, 4 ; Ps. civ. 15, *margin*, from heavenly places (Eph. ii. 6). Return to Isa. xlix. 23.

With respect to the royal nurses with the sunny faces,

ing to it (Isa. xxxv. 4, *margin*), "Be strong, fear not!" "It is the Lord; hear His voice

feeding and fattening upon dust, which would stumble and fret slaves of sin and Satan, you cannot enter into this part of this verse (so beautifully connected with the 24th, 25th, and 26th), unless you patiently and prayerfully turn out the following texts; remembering that that which is represented as feeding upon dust is the carnal mind, which is enmity against God (Rom. v. 10; viii. 7; Ps. lxxii. 9), subdued and worm-like, without latitude, as in Micah vii. 16—19; Ps. xviii. 44, 45, *margin*, with Rom. viii. 7; also, that the reception of the under-surface, or spiritual vein of prophecy, which tends to "guide our feet into the way of peace," by our own *fireside*, and to revive the fading hope of the risen saints concerning their beloved weak ones, does not exclude the reception of the literal meaning of the same prophecies, so clearly referring to the restored Jew, who has had, and will again have, earthly power and glory. We look for a Millennium on earth; and it is also our privilege to have one in our own hearts, through Jesu's reigning *there*.

With "*face*," in Isa. xlix. 23, compare—

JUD. v. 31; with EPH. vi. 24.

ISA. LVIII. 7.

ISA. LX. 19, 20.

PS. LXVII. 1, *margin*. Pray the whole Psalm.

Notice that it is *one* "face" for these nursing kings and queens (as, in Rom. xv. 6, it is *one* mind and *one* mouth to glorify God), even the face of Jesus Christ, as in 2 Cor. 4, 6, manifested as in 2 Cor. iv. 10, 11.

With "*dust*," i.e., "*reproach*," compare—

2 SAM. XVI. 13, *margin*. The vulgar expression, "kick up a dust," is more scriptural than at first sight may

in your cross" (*see Note 152*). Or if the irritability of the nursling be too great to bear a

be imagined. The horse, in its evil sense, typifies flesh uncrucified; while the ass, in its good sense, typifies the meekness and lowliness of the subdued saint. The bases by Solomon's temple, those teaching, lowly vehicles of the word of God, or laver, typify the same thing (1 Kings vii. 27, &c.; 2 Cor. x. 1, *mar.*) (*See in Cruden's Concordance the texts in which the words "horse" and "ass" occur.*) One Greek word for "ass" means "under the yoke." How strongly this and the black cross on the shoulders of every ass point to Matt. xi. 29, 30. In Job xxxix. 24, 25; the "trumpet" is the Spirit's whisper, as in Rev. i. 10, to which we are never so deaf, as when we are in the flesh. The deaf ear and the hardened heart go together. See Heb. iii. 7, 8, and observe the position those verses have among others exhorting to rest and confidence in God, which uncrucified flesh can never enter into. See Isa. xxx. 15, 16; Ps. xvi. 9, *margin*; Heb. iii. 6, to Heb. iv. 11, omitting the parenthesis. In verse 9, "remaineth" is in the original that which is translated "left" in 2 Tim. iv. 13, where nothing future is expressed. See also the use of the word "remaineth," in Heb. i. 11; 2 Cor. iii. 11; 1 Cor. vii. 29, from which it is clear that, to apply Heb. iv. 9 only to futurity, is to rob the saints of power; for I am encouraged to "labour," as in verse 11 (hard as the fight may be), if I *know* that a *present* rest of soul is my abiding portion and privilege, whether I, through obedience to revealed truth, enter into (*i. e.*, enjoy it) now, or not. Blessed be the Giver of every good and perfect gift, among which I

word of exhortation, when does Jesus find for His service a nurse with her *work so perfect* as

rank this obedience; Thou who art waiting to become our one God or Good; all things come of Thee, and of thine own have we given Thee! (1 Chron. xvii. 22; xxix. 10—16.)

In connection with the horse, compare Hos. xiv. 3; Isa. xxx. 7—16; xxxi. 1, 3; xxviii. 16, last words; Prov. xix. 2; Jud. v. 21, 22. *When* is it that the horse-hoofs of our dear nurslings' flesh, which has grown with their growth, and strengthened with their strength, will be broken? *Answer*: When we have trodden down its strength, *by being trodden down* as worms under their foot. Jesus trod down all his foes, *by being trodden down*. Let us, in His strength (Phil. iv. 13), do the same, not forgetting Heb. x. 36; vi. 15; Gal. vi. 9.

Acts xxii. 23; Numb. xv. 30, *margin*; Ps. xix. 13.

"Keep back," as with a mercy bridle, as in Ps. xxxii. 10, where "compass" may be read "lead," as in Deut. xxxii. 10, *margin*. With this agrees Rom. xii. 1.

HOSEA xii. 14, *reproach* or *dust*.

NEH. iv. 4.

LAM. ii. 10; ROM. xv. 3.

Ps. lxxxix. 50, 51; lxix. 9; Isa. liii. 6; Levit. xvi. 21.

Let us, like Jesus, delight (Ps. xl. 8) in being a scape-goat for others, when it is the will of God. See 1 Pet. iv. 12—14, 19, 2; iii. 17, 9; 2 Sam. xvi. 10—13, *margin*.

With "*lick up the dust of thy feet*," compare—

LAM. iii. 29, 30.

Ps. cxxiii. 3. 4. Learn this "nurse's psalm" by heart, ready for use, the next time your nursing tries you.

to do it by silent prayer? Alas! in these days of emerging from darkness (Isa. xxix. 9—24),

Ps. LXXII. 9.

1 COR. x. 27. To understand this verse, you must enter into the whole chapter, especially verses 10, 14, 24, and 33 (idolatry being self-love). Verses 15—30, inclusive, are a parenthesis. Compare verse 31 with Zech. vii. 6; verse 25 with Rom. viii. 36; verse 14 with Ps. x. 4, *margin*; Isa. lxvi. 3. To "burn incense" is to "pray." See Rev. v. 8, *margin*; Ps. cxli. 2.

Ps. CXI. 5, *margin*.

NUMB. XXIV. 8. Compare "eat" with Ps. xxii. 26, 29. "None can keep alive his own soul;" and, therefore, we may well feed upon the needed cross, or manna, and "bow" with, "Thy will be done;" "I came down," &c. (John vi. 37, 38.)

NUMB. XIV. 9. Beautiful allusion to the breaking of my own will, which, typified by breaking bread, comes as a remembrance of the Source of my Life, from whom I am so prone to wander.

PSA. LXXIV. 14. Leviathan, or dragon, self, with many-headed pride (see *Note 66*), can only be *given* as meat to practical abiders in Jesu's bosom, who thus prove the world a wilderness, as in Ps. lv. 6, 7; Hos. ii. 14; Rev. xii. 14; xvii. 3; Ps. lxxii. 9, and yet have "days of heaven" upon earth, as in Deut. xi. 21.

Ps. CVII. 17, 18.

And thus their sufferings from the sins of others make them grow in grace. See Luke vi. 40, *margin*. Heb. ii. 10; v. 7—9: to be "perfected" being to be grown up out of babyhood into manhood. See Heb. v. 14, *margin*; 1 Cor. xiv. 20, *margin*.

"none ¹¹² delivereth" the prey, "none saith 'Restore!'" with the ¹¹³ faith of God who speaks, and ¹¹⁴ it is done, and graciously says to us, ¹¹⁵ "Concerning the work of my hands, command ye me!"

With "*not ashamed*," compare—

ROM. v. 5 (*see Note 133*).

JOB vi. 14—23. See in this picture of earthly friendships "after the flesh" the very reverse of Isa. xlix. 23—26; verse 16, black dark faces, as in Lam. iv. 8—icy hearts; love grown cold, and vanished, while yet waxing warm, as in verse 17; shame and disappointed hope, in verse 20; foretold in Matt. xxiv. 12. Not so the royal waiting nurses, or priests, in Ps. cxxiii. 2, Rom. xv. 4, 13, and Isa. xlix. 23.

With "*wait for me*," compare—

LAM. III. 24—26.

HEB. x. 35—39.

HEB. VI. 15.

¹¹² Isa. xlii. 22; Gal. vi. 1. How fearful is the invitation given to our souls' enemies in Isa. lvi. 9, owing to our ignorance, selfishness, and sloth, concerning those things which must be "taken by force." Matt. xi. 12: compare the margin with 2 Sam. xxiii. 6; Deut. xxxiii. 27. (*See Note 127*).

¹¹³ Mark xi. 22, 24, *margin*. It is in allusion to the *loving* disposition which it is needful for us to have, in order that we may be dealt with as dutious children and as in 1 John iii. 22, that verses 25 and 26 of Mark xi. follow the promise in verses 23, 24; just as Matt. xviii. 21—35, follow Matt. xviii. 18—20. The "therefore" in Matt. vii. 11, 12, throws out the same truth.

¹¹⁴ Ps. xxxiii. 9; Gen. i. 3. ¹¹⁵ Isa. xlv. 11; xxvi. 12, *margin*.

Over the Church we may lament with the Lord, by the mouth of His prophet Isaiah (li. 18): "There is none to guide her, among all the sons whom she hath brought forth; neither is there any that taketh her by the hand" ("layeth ¹¹⁶ hands on," as nurses do), "of all the sons that she hath brought up;" all are babes together. Our Father may be seen, as it were, standing at His nursery door, and, looking in upon His children not walking in love, be heard exclaiming, ¹¹⁷ "What have I here, that my people is ¹¹⁸ *taken away* for ¹¹⁹ *nought*? They that rule over them make

¹¹⁶ *Hand* means *power* (see many *margins*). The "laying on of hands" is symbolic of "nursing." The word which, in Deut. xxxiv. 9, is "*had laid*" (his hands upon him), is, in Ps. xxxvii. 24, "*upholdeth*" (with his hand) (compare Numb. xxvii. 18—23; 1 Thess. ii. 11, 7). In Ps. liv. 4; cxlv. 14; Isa. lxiii. 5, it is "*uphold*" (see Job iv. 4, and page 28). A blessed channel of grace to another is a crucified risen royal nurse, upholding souls in the power of the Holy Ghost. You can neither nurse babes, nor apply oils or mollifying ointments to bruises, as in Isa. i. 6, *margin*, without laying your hands on the object of your care: you have but to nurse the body to prove this. ¹¹⁷ Isa. lii. 5.

¹¹⁸ Mal. ii. 3, *margin*,—"to it," as a moth to a candle; therefore, pray Ps. cxix. 37. "Dung" typifies reputation (Lev. i. 16, *margin*). Compare Isa. lxiv. 6; Rom. vi. 19.

¹¹⁹ Jer. li. 58; Isa. lv. 2; lxx. 23; 1 Cor. xv. 58; Hab. ii. 13, 14, *margins*. "The earth" means "your heart;" nothing will *satisfy*

them to howl,¹²⁰ saith the Lord ; and my name continually every day is blasphemed." The 6th verse of Isa. lii. is too full to be touched upon here ; but look at verses 7 and 8, and pray that ¹²¹hinds' feet—preaching feet—may be given us, with the crackling of the ¹²²burning up of the thorns in our path ; then shall we have nurses and publishers of peace reckon-

or *fill* it, but knowing the Lord, and His glory ; therefore, 1 Cor. x. 31. With "nought" compare 1 Cor. i. 28 ; ii. 6 ; Deut. xiii. 13, *margin*. The meaning of "Belial" is "no profit ;" and the margin of Matt. xvi. 22, 26, with the margin of Ps. cxx. 2, 3, proves that "Belial" is Satan in his oily-tongued character ; when, by persuading us to pity our idol, self, he causes us to feel acutely every thorn in our path (see 2 Sam. xxiii. 6, 7 ; also, *Note* 174).

¹²⁰ Rom. vi. 12—17 ; Isa. xxvi. 13 ; xxiv. 21, 22, *margins*. Compare "found wanting" with "fade away," in Ps. xviii. 45. "Sons of stranger," Hagar, or flesh (see Gal. iv. 25). "Hagar" means "a stranger," or "that fears," and should be "cast out," as in verse 30. The horse, too, like uncrucified flesh, "fears" a fear "where no fear is" (Ps. liii. 5, *mar*. See *Notes* 175, 176).

¹²¹ Ps. xviii. 33, 36 ; Lev. xi. 1—8. Linnæus says that the parted hoofs of the reindeer are hollow on the inside. When pressing the ground, they are widely expanded, and the points remote from each other ; but every time the foot is lifted up from the earth, they strike together, and cause a sound resembling that of electric shocks, or the crackling of burning wood or thorns (see Eccles. vii. 6 ; Prov. xv. 19). "Slothful," *i.e.*, not "diligent to be found in peace," as in 2 Pet. iii. 14 ; Hab. iii. 17—19.

¹²² 2 Sam. xxiii. 6, 7 ; *there and then*, Isa. x. 17 ; xxvii. 4.

ing themselves dead ¹²³ (not sensitive) ; not only not *seeming* not to feel, but not allowing themselves *to feel*, annoyed, remembering, ¹²⁴ "He that loveth pureness of heart, for the grace of his lips, the king shall be his friend;" then shall we be to our hellish foes "terrible as an army ¹²⁵ with banners," led on by "praisers" ¹²⁶ ; then shall we have ¹²⁷ watchmen by our own firesides, "looking ¹²⁸ *diligently*, lest any man fail of the grace of God." Why should there be this sharp look-out on our brother's feet? I thought that the Lord's messengers and servants should be ¹²⁹ "blind" to imperfections! True: so in one sense they must be; and yet, in another sense, unless they watch diligently, to ¹³⁰ wash away by prayer the filth of the mis-stepping

¹²³ Rom. vi. 11.

¹²⁴ Eccles. viii. 5; Prov. xxii. 11, *margin*; Acts xv. 9.

¹²⁵ Cant. vi. 4, 10. ¹²⁶ 2 Chron. xx. 21—23, *margins*.

¹²⁷ Jer. vi. 17; Isa. lvi. 10—12. "To bark" is to lift a Caleb-like heart up to the Lord, instantly on the approach of the thief. "Caleb" means "a dog," or, "as the heart." See how he followed his Master, in Josh. xiv. 7—14, and had his society or friendship for his inheritance. "Hebron" means "society, friendship, or enchantment." Abraham, the friend of God, dwelt there (Gen. xiii. 18; xxxv. 27).

¹²⁸ Heb. xii. 15; xiii. 17; x. 24, 25; what "day"? see in 1 Thess. v. 1—7; 2 Tim. iii. 1; and references.

¹²⁹ Isa. xlii. 19. ¹³⁰ John xiii. 1—17.

around them, "many will be defiled." But more of this presently.

The power from on high with which we (¹³¹ *even we*) are endued thus to "bind," to "loose," and to ¹³² "remit sins,"—*i. e.*, to obtain forgiveness for another, by intercession in fellowship with our blessed High Priest (oh ! wondrous honour !)—is conveyed to us in these gracious words, in John xx. 21—23 : ¹³³ "Peace

¹³¹ 1 Pet. ii. 9.

¹³² The same Greek word which, in John xx. 23, is

"remit," is, in $\left\{ \begin{array}{l} \text{Mark ii. 10, "forgive,"} \\ \text{Jas. v. 15, "forgiven,"} \\ \text{1 Cor. vii. 11, 12, "put away."} \end{array} \right.$ Compare this with "*put away* sin by the sacrifice of Himself" (Heb. ix. 26) ; "*the putting away* of the filth of the flesh" (1 Pet. iii. 21), as in the foot-washing, in John xiii., and as in 2 Cor. vii. 1. The reverse of "to put away" is to "retain;" and the same Greek word which, in John xx. 23, is "retain," is, in Mark vii. 3, 4, 8, "holding" (traditions) ; and in Rev. ii. 14, 15, "that hold" (doctrines).

¹³³ The blessing in these first four words is the starting-point ! Mark the "then," in Ps. li. 13 ; see Rom. v. 1—5. "Being," or having been, "justified" (or freed from sin, Rom. vi. 7, *margin*), "*by faith we have peace*," "*because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*" (verses 2, 3, 4, and first line of verse 5, are parenthetical, and show that our peace is proportioned to our love) ; and so, *having* peace, one is in a position to be anointed the patient nurse, abounding in the hope of receiving her hire—*viz.*, "her perfect work" crowned—the soul

be unto you!—as my Father hath sent me, even so send I you.”¹³⁴ And when He had said this, He breathed on them, and saith unto them, “Receive ye the Holy Ghost. Whosoever sins ye *remit*, they *are* remitted unto them; and whosoever sins ye *retain*, they *are* retained.” Compare the above mention of the Holy Ghost with Isa. x. 17—27: “The light of Israel shall be for a fire, and His Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.” Compare 2 Sam. xxiii. 6, 7, and that which is on page 34 written about “hinds’ feet.” Isa. x. of another freed; or a cold, stony heart changed into hot shew-bread (Matt. iv. 3, 4). Compare Rom. xv. 1—7, 13; Jas. i. 4; 1 Thes. ii. 7, 19; see also *Note* 144. “Patience” is derived from “*pati*,” “patible” is “sufferable.” Hence, “patience” is spoken of as “a nurse,” in Jas. i. 4 (*see Note* 94).

Our peace and love proportioned are,
And hope’s bright helmet shines
According to the faith we have
In Him whose word refines.

(Ps. cv. 19; xxxiii. 1—4; 2 Pet. iii. 5—7.)

¹³⁴ As if to say, “from my bosom, and yet dwelling *in* my bosom, as I in the Father’s” (see John i. 18; iii. 13). Beautiful allusion to the ministry of those saints who can dwell in the heavenlies, to those whose wings are not yet formed through feeding on the word (Ps. xxviii. 9, *margin*), and therefore dwell on earth (Rev. iii. 10; Prov. i. 17, *margin*; Ezek. i. 24; wings of glorious liberty, preaching God’s speech, *i. e.*, the Gospel !)

5—27 was written for the ¹³⁵instruction of the spiritual ¹³⁶Israel; but we must dig ¹³⁷under the surface to find it. There is a spiritual Assyrian used as a rod now—shaking, magnifying, and lifting up itself, as if he were not God's *tool*, but God!—the God who uses him as “a ¹³⁸party in the process” of our refinement. Concerning this spiritual Assyrian, it is written (verse 27), that “his yoke shall be destroyed, because of the anointing.” Here is a binding of “the strong man,” and a loosing of the ¹³⁹daughter of Abraham, through the power of the Holy Ghost, by a “two or three,” “with Jesus in their midst;” “a remnant (verse 20) staying upon the Lord in ¹⁴⁰perfect peace; upon the Holy One of Israel “*in truth*,” in whom has been fulfilled their ¹⁴¹“hope”—¹⁴²“My horn

¹³⁵ Rom. xv. 4. Our patience, hope, and comfort, are in proportion as we understand the Old Testament scriptures.

¹³⁶ Gal. iii. 7. “They which are of faith, the same are the children of Abraham.”

¹³⁷ Luke vi. 48; Prov. ii. 4. Read prayerfully Gen. xxx. 37—41. “Rod” is a word (Micah vi. 9); “white” is heavenly, or spiritual; “flocks,” ourselves reading and receiving God's truth (2 Thess. ii. 10).

¹³⁸ “Party in a process” is one meaning of the word “Satan.”

¹³⁹ Luke xiii. 13—17; *see Note 116.* ¹⁴⁰ Isa. xxvi. 3.

¹⁴¹ Rom. xv. 13; 1 Thes. ii. 19; Prov. xxiii. 17, 18, *margin*. “Envy,” here and in the nursing Psalm (xxxvii. 1), means “be *ignant against*” (see Job. v. 2, *margin*). ¹⁴² Ps. xcii. 10.

shalt thou exalt, like the horn of an unicorn ; I shall be anointed with fresh oil ;" " Now He which ¹⁴³ stablisheth us in Christ, and hath anointed us, is God."

It is evident that soul-nurses (for they are the same as priests, and both are royal), living out Rom. xv. 1—7, must be willing to be covered, and even ¹⁴⁴ filled, with dust (a type of reproach), able to digest anything, and call nothing "unclean" ¹⁴⁵ which God has cleansed, by calling them to receive it. Now, it is one thing for the dust to fall on them as sin-bearers or scapegoats, "counting it all joy" to ¹⁴⁶ "suffer the just for the unjust," as

¹⁴³ 2 Cor. i. 21. Read prayerfully 1 John ii. 18—27 ; Acts x. 38 ; in which it is our privilege to follow Jesus step by step, as Nazarites (*see Notes 94 and 133*).

¹⁴⁴ Rom. xv. 3 ; Ps. cxxiii. 3, 4 ; 2 Sam. xvi. 13. In verse 10, see David, having no communion with creature comfort, enduring, "as seeing Him who is invisible" (Numb. xii. 3, Heb. xi. 27), and like the meek Moses. He received his hire or reward, in 2 Sam. xix. 19, 20. "Let us do likewise," believing Prov. xxv. 22, "reward thee," as in Prov. xxiii. 17, 18, *margin*. *See Notes 96 and 141*. Jer. xxix. 11, only *expect* it !

¹⁴⁵ Acts x. 11—15 ; Rom. xiv. 14 ; 1 Cor. x. 25, 30. With verse 31 compare Zec. vii. 5, 6 ; also, that which is in Note 111, on "lick up dust." Zech. viii. 19 explains 1 Cor. x. 27.

¹⁴⁶ Jas. i. 2 ; 1 Pet. iii. 18 ; iv. 1, 2, 12, to the end. Compare "will of God," in verses 2 and 19, with John vi. 38 : Acts xiii. 36, *margin*.

their blessed Master did ; but it is another and a woeful thing for that same dust (**reproach** against God, or, sin) to cleave to and defile them, through their lack of diligence, as in Heb. xiii. 15 : “ a little leaven leaveneth the whole lump.” The sin of those around us *must* be either “ put away ” by our intercession (*i. e.*, Christ’s in us, by His free Spirit), or it *must* spread as the leprosy. If our garments, habits, or ways, “ retain ” the contagion, we *do* retain it ; it cleaveth to us, as the ¹⁴⁷ leprosy of Naaman to Gehazi ; it ¹⁴⁸ bindeth us about as the collar of our coat ; it is like a fiery ¹⁴⁹ flying serpent fastened on us.

Let us, then, I earnestly exhort you, my dear brethren and sisters in Christ, seek for grace and power to be our brother’s ¹⁵⁰ keeper or watchman, “ looking diligently,” not. for the purpose of exposing him, like a slave of Satan (as Ham’s case proves that those are who do so), but as a kingly priest, pleading his cause before the mercy-seat, sprinkled with pleading blood, which “ speaketh better things than that

¹⁴⁷ 2 Kings v. 27. ¹⁴⁸ Job xxx. 18.

¹⁴⁹ Numb. xxi. 6 ; Deut. viii. 15 ; Eph. vi. 16.

¹⁵⁰ Gen. iv. 9.

of Abel," and washing away even the first angry, or idle jesting word, which will assuredly bring ¹⁵¹ chastisement upon him, and upon ourselves too, if we ¹⁵² carelessly partake of, and have fellowship with it (Eph. v. 7, 11 ; 1 Tim. v. 22).

¹⁵¹ Matt. xii. 36 ; Eph. v. 4, 6.

¹⁵² Compare "him that is at ease," in Job xii. 5, with Isa. xxxii. 9—11. Rise, and so imitate our Aaron, in Exod. xxx. 7, 8. Forget not to offer incense, or prayer, the while, or you may offend your falling brother; even though your attempt to remove the carbon of his flesh be most gentle. Perhaps the operation of trimming the lamp of another, which our love and watchfulness would preserve from going out, is a secret silent service, like that of foot-washing, without a word spoken, and while the exulting heart of the intercessor sings, "What I do thou knowest not now, but thou shalt know hereafter" (John xiii. 7). Read Ps. xix. 1—4, *margins* ; and learn that those happy heavenlike breasts, in whom the Sun of Righteousness tabernacles (1 Pet. iii. 4, 15), ungrieved away, rejoice in the fact, that, "without their voice heard," their rule is extended over the whole of the heart to which they would minister, as in 2 Cor. v. 20 ; vi. 3. See what is said of "sunny faces," in Note 111 ; and with the margins of Ps. xix. 3, 4, compare 1 Peter iii. 1, where "conversation" should be understood "walk," as in Ps. l. 23, and *margin* ; Ps. xxxvii. 14, *margin* ; it is that which is *beheld*, not listened to : "Let the woman learn (of Jesus) in silence : " she should silently shine, and so rule as a sun in her sphere (Jer. xxxi. 35, 36 ; 2 Tim. iii. 14 ; Rom. xiv. 14 ; 1 Tim. ii. 11, 12). Of whom is she to learn ? Of the Holy Three, who would teach her by every cross they send, had she but the open ear which accompanies the tender heart.

True separation from evil cannot have a morose manner, or a disfigured, black countenance (Matt. vi. 16). Working, not "*against*" Christ (Ps. xli. 1—4, *margin*; Note 98), but "*with*"

The daily, *i. e.*, the "all-the-day" cross should be received as—
Jesus (Cant. v. 2, &c.; Rev. iii. 20; 1 Cor. xi. 24; x. 16; Heb. vi. 6).

His Spirit (Isa. lxiii. 10; Eph. iv. 30; Heb. x. 29).

His servant (Isa. l. 10).

His voice (Isa. lii. 6; Jer. xxxi. 34; John x. 3, 4; viii. 12).

His word (Isa. xxxix. 8; xxx. 21; Ps. cv. 19; xxxiii. 1—4).

His angel (Isa. lxiii. 9; Exod. xxiii. 20, 21).

His messenger (John vi. 29, &c., 49, 50).

His spy (Heb. xi. 31; Ps. cxxxix. 23, 24; James ii. 25).

Rahab is here coupled with Abraham, doubtless for our imitation. She received and welcomed the spies, as we should the cross or "stone of trial, or proof," placed in our path by God, to prove if we will stumble over it. "Stone of trial, or proof," is the more literal rendering of the "tried stone," in Isa. xxviii. 16. Compare Deut. viii. 2, 16; xiii. 3; Gen. xxii. 1, &c.; 2 Chron. xxxii. 31; Isa. viii. 13—15; Ps. lxvi. 10; xvii. 3.

There *is* a voice in every cross; and what does it cry in the wilderness which our own naughty tempers, needing repentance in Jordan, make for us? (see on "Wilderness," in Note 11). It cries that the only enduring *substance* (see *Appendix*) is the word of our God; which by the Gospel (*i. e.*, the cross to be borne after Jesus) is preached unto us (1 Peter i. 25; Isa. xl. 8—8; Heb. x. 34, *margin*; Ps. xvi. 5, *margin*; Luke x. 42; Ps. lxxiii. 25); but, alas, how often is its preaching "foolishness" to us! We are too high, and lofty, and princely, with our human or worldly

Him (2 Cor. v. 20 ; vi. 1), having learned that what we have done out of His presence in our own strength has been worse than nothing

wisdom, to know the voice of the Lord in it (Exod. iv. 8, 9 ; Micah vi. 9 ; Ps. cv. 27, *margin* ; 1 Cor. i. 18 ; ii. 1—8 ; Isa. lli. 6 ; Heb. viii. 11 ; Rev. iii. 20 ; Cant. v. 2—6 ; John x. 4, 27) ; and so, instead of hearing the sweet words, "It is I, be not afraid" (Mark vi. 50), and *answering* (see *Appendix*) with, "It is the Lord, let Him do what seemeth Him good" (1 Sam. iii. 18), "for there shall be peace and truth in my days" (Isa. xxxix. 8 ; Zech. viii. 16, 19), we crucify afresh the Beloved of our souls, when in His search for a peaceful bosom (1 Pet. iii. 15) whereon to lay His head, and need cross after cross, "line upon line" (Isa. xxviii. 10, 13), until we are weaned from the breasts of creature comfort (Isa. xxviii. 9), and have learned of Jesus to be meek and lowly (Isa. xxviii. 12 ; Matt. xi. 29). The manna which the children of Israel loathed (Numb. xxi. 5), was like bdellium (Numb. xi. 7), which Bochart says is the pearl. The pearl (see *Note 66*), is a type of meekness, which is the insignia of royalty, or wisdom (Jas. iii. 13). Now compare "hidden wisdom," in 1 Cor. ii. 7 ; Job xxxviii. 36 ; Prov. xxii. 18, with "hidden manna" (Rev. ii. 17), and "hidden man of the heart" (1 Peter iii. 4, 15), and remember that manna is Jesus (hidden in your daily cross) from heaven, appointed (Micah vi. 9) for your growth and health of soul ; when enduring it, pray, "Speak, Lord, for thy servant heareth" (1 Sam. iii. 9 ; Ps. lxxv. 8 ; Deut. xxix. 3, 4 ; xi. 18—21 ; "frontlets," or "frontal horns," Ps. xlv. 5 ; cxxxii. 17). Never expect that in the wilderness of unjudged (1 Cor. xi. 31) flesh, you will have other than disappointment for your daily portion (Exod. xvi. 15, *margin*) ; but do not forget that it is God's will that you *should* have "days of heaven upon the earth." "Why should ye be stricken any more?" (Isa. i. 2—5). The manna ceases

(John xv. 5; Matt xii. 30); and, leaning on His arm of strength (Isa. xxvii. 5), our heart

when we feed on that which *the land* (or condition of peace, which lies beyond self-judging) yields. The land which drinks water of the rain (Deut. xxxii. 2) of heaven, and which God seeks (Deut. xi. 11, 12, *margin*), and where our basket-full of the fruits of the Spirit is to be set before God in worship, as in Deut. xxvi. 1—11, with a rejoicing heart—compare Phil. iii. 3; John iv. 23. The *present* time is that alone which is *presentable* to God; hence a basket, which typifies “a day” (Gen. xl. 16—18, *margin*), “to-day” (Heb. iii. 13), “this day” (Deut. xxvi. 3), “now” (2 Cor. vi. 2), is “full of holes;” it is different from *your store* (Deut. xxviii. 5).

Take heed that “*your basket*” is not an empty one through “*your store*” being diminished by “the talk of the lips, which tendeth to penury” (Prov. xiv. 23; 1 Tim. vi. 19, 20; Luke viii. 15; 1 Sam. vi. 5).

“When I walk in nature’s way,

’Tis flesh that cannot please my God (Rom. viii. 8);

Its babbling He doth typify

Ry nibbling mice beneath the sod.”

Return to Job xii. 5, and, with “despised,” compare, “Take heed that ye despise not one of these little ones.” To *stumble* them is one bad thing; to *despise* them when they *are* stumbled is another; but one live coal from off the altar of truth with which our cold hearts may be warmed, as censers full of the Spirit of intercession, is, “Are not the ministering angels of this Thy erring little one waiting before Thy face, till I *ask* for them to receive commandments to save him from sin?” (See Note 67; Jas. iv. 2; i. 6, 7; 1 John v. 14—16; Ezek. xxxvi. 37; Matt. xxi. 22; xviii. 10; Heb. i. 14; Ps. ciii. 20; lxxi. 3; xvii. 2). Another is, “*Thou*,” unlike man (Ezek. xxxiv. 4, 11, &c.; Ps. cxlii. 4, *margin*), “didst come to *seek* and to save that which was lost;” and “art found of those who

and its fulness all His own (1 Cor. x. 26, 28), "*can*" we mourn or fast? No. Grace (verse 30) will

seek Thee not." "Oh, seek *him*, that he may seek *Thee*, and worship Thee *now*" (Isa. lxx. 1; Ps. xxvii. 8, *margin*; Luke xix. 10; Matt. xviii. 11; John iv. 23; Phil. iii. 3; 2 Cor. vi. 2). Another is, "It is not *Thy will* that he should so perish from the way of holiness" (Isa. xxxv. 8; Deut. xi. 17; Ps. ii. 12; Luke xv. 17). Another most precious one is, "*Thou didst die* for him" (Rom. xiv. 15; 1 Cor. viii. 11; 1 John iii. 16). Do hide them in your heart (Ps. cxix. 11), ready for the first time of need for them. But the strange fire (Levit. x. 1, 2) of "*I have done so and so, and he has done so and so,*" is, sinning, *i.e.*, dying before the Lord, and not the pleading of Moses, Samuel, or Daniel. In this the great Elijah failed (see Rom. xi. 1—4; 1 Kings xix. 15—18): he made intercession *against* Israel; and it is the mind of the Spirit, and the will of God, that we make intercession *for* the saints (Rom. viii. 26, 27). Another finished his work: doubtless this was suffered to show the pre-eminence of God's dear Son, who alone could say, "I have finished the work which Thou gavest me to do; I have glorified Thee on the earth" (John xvii. 4). What shall *we* be able to say on this point when the time comes for us to sleep in Jesus, or be caught up in the clouds to meet him? In Jer. xv. 1, Moses and Samuel are set forth as powerful intercessors. Mark how they remind the Lord of His own purposes and promises. The Daniel of Ezek. xiv. 14, does the same. (See this in Exod. xxxii. 9—14; Deut. ix. 26—29; Numb. xiv. 11—20; 1 Sam. xii. 19—25; xv. 11; Dan. ix. 3—19.) Oh! that we were more ready, like them, to confess the sinner's sin as our own (for we need not fear to make it our own when we are putting it away); and, jealous for the Lord's glory, plead with Him thus: "Help us, O God of our salvation" (from *sin* as well as its wages) "for the glory of Thy name; and deliver us, and purge away our sins, for Thy

enable us so cheerfully to ¹⁵³ feast with Him on "hidden manna," "meat" (John iv. 34), "bread and wine," known only to ourselves (Rev. iii. 20), that we may be "evil spoken of" (Matt. ix. 10—15; Luke xv. 2, &c.), though our feast be no sacrifice¹⁵⁴ to self; but, should the Deceiver¹⁵⁵ persuade us that we "do well to be angry," on account of the sin, then we have fellowship with Satan at his table,¹⁵⁶ instead of living¹⁵⁷ on the promises of our Father, in fellowship with

name's sake" (Ps. lxxix. 9—13); "defer not for Thine *own* sake, oh, my God!" This would not be blessing an idol, as in Isa. lxvi. 3. Many a child of many prayers would sooner be made obedient by the Almighty Potter, were the parent to ask it, not for his own comfort (as in Jas. iv. 3), but for the Lord's glory, and with the plea that the Word of God might not be evil spoken of, through the mis-steppings of a child, who has had that Word set before him as his "life," in the eyes of a world ever ready to say, "Of what good is it?—it is a vain thing" (Deut. xxxii. 46, 47).

¹⁵³ Zech. vii. 5, 6; viii. 19.

¹⁵⁴ 1 Cor. x. 28, literally "any" or "one" (unseen); Isa. xxx. 21. ¹⁵⁵ 2 Thess. ii. 10; Prov. xii. 20; Jonah iv. 9.

¹⁵⁶ 1 Cor. x. 21, 22; Exod. xxxiv. 14, 15; Amos ii. 8. "They drink the wine of the condemned," is, in the Septuagint, "they drink wine earned by their slanders." This is very like "a dish of scandal;"—compare Deut. xxxii. 33, 38; Isa. xxviii. 7, 8;—a complete contrast to "the wine of intercession," on page 17. Numb. xxviii. 7; Heb. v. 7.

¹⁵⁷ Deut. viii. 3; Matt. iv. 3, 4.

His suffering Son, in the ¹⁵⁸ fresh crucifixion which the sin imposes on *Him*, and so out of love to *Him*, "put away" the sin. Let us, for His ¹⁵⁹ dear sake, and for the ¹⁶⁰ sinner's sake, as

¹⁵⁸ Heb. vi. 6. Krummacher's sermon on this text, in his work entitled, *The Kingdom of Grace*, is very clear, showing that children of God are here spoken of, and that "the fire," in verse 8, as also in John xv. 6, is that of chastisement for the *present* work of purgation, as in 1 Cor. iii. 13—15; "the day" means the time when judgment, chastisement, or proving comes; see the *margin* of 1 Cor. iv. 3; also compare "fire" with Isa. xlviii. 10. Now that I am so near the subject, I cannot refrain from observing, that the doctrine of purgatory, as held by the Roman Catholics, is only to be refuted by the Spirit's light on Matt. xviii. 34, 35. There *is* a purgatory; but it is the present misery of yielding to the impulses of an irritable and unforgiving disposition (see Rom. vi. 12, and on to vii. 25; Ps. cxlii. 6, 7, *margin*). When Satan whispers, "Pity thyself," though the words are smoother than butter, yet his deceitful tongue "is as the sharp arrows of the mighty man, with coals of juniper;"—compare Matt. xvi. 22—26, *margin*, with Ps. cxx. 1—4, *margin*. Prayer and praise will open prison doors (Acts xii. 5, &c.; xvi. 25, &c.), and bring us, in the strength of Jesus (Phil. iv. 13), to put all tormenting grievances under our feet, using each as a stepping-stone or footstool to the throne, "high and lifted up," which it is our Bridegroom's joy for us to share with Him *now*. (See Isa. vi. 1; Rev. iii. 21; 2 Cor. vi. 2.)

¹⁵⁹ Rom. viii. 36; Cant. v. 2; with Rev. iii. 20. Oh, sanctify Him in your heart! cherish Him there, that He may not still complain that He hath not where to lay His head. (See page 43, and the "with" in Gal. ii. 20.)

¹⁶⁰ 2 Tim. ii. 10; Col. i. 24; 1 Thess. i. 5—8; 1 Tim. iv. 12—16.

Nazarites separated from the world unto God, keep ourselves pure,¹⁶¹ rather than partake of, and retain, the sinner's sin. Let us, like David, not only not backbite with our own tongue, but let us not¹⁶² "receive or endure a reproach against our neighbour." Let us but hate the sin, while we love, pity, and pray for the sinner, and it shall not¹⁶³ "cleave" unto us; neither will our enemies be able to whisper among themselves, "An evil disease cleaveth fast unto him." Let us, for the sake of Him who hath

¹⁶¹ Prov. xxii. 11; Acts xv. 9; 1 Tim. v. 22; Lam. iv. 7; 2 Tim. ii. 21, 16; Numb. vi. This is a precious chapter. In proportion as we obey the under-surface of the injunctions at the beginning, so do we, so *can* we (Isa. lix. 1, 2) enjoy the blessing in the last four verses. The averted bosom of the earth at the poles *cannot* be warmed by the sun's rays, as the tropics are. The sun is the same, the beams are the same; but a full presentation of the surrendered breast is required to receive them in their power. Compare Prov. xxiii. 26; Hab. ii. 13, 14, *margin*; Mal. iii. 10. Return to Numb. vi. Lest we should understand the "wine" as visible wine, and so stumble over the surface, by refraining from it, while we take our fill, or sip more cautiously, of earthly joy, therefore it is that 1 Tim. v. 23 follows the exhortation to Nazariteship, in the words, "keep thyself pure." It seemed to the Spirit in Paul needful, when writing to one so devoted as young Timothy, to command him to "drink no longer water," &c., and to remind him as in 1 Tim. iv. 1—6 (*see Note 75*).

¹⁶² Ps. xv. 3, *margin*.

¹⁶³ Ps. xli. 8; ci. 3.

done ¹⁶⁴ great things for us, whereof we are glad, and has by the light of truth brought us thus far, be “killed ¹⁶⁵ all the day long,” and we shall in all things be more than conquerors, through Him that hath so loved and loveth us ; while, in utter self-abhorrence, we say, from the depth of a ¹⁶⁶ broken, yet not divided heart, ¹⁶⁷ “I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto thy servant.” Let us, as those who are risen ¹⁶⁸ with Jesus, their Head, rest in heavenly places, ¹⁶⁹ and, joyful ¹⁷⁰ in a present ¹⁷¹ foretaste of glory, “sing ¹⁷² aloud upon our beds.” ¹⁷³ “Let the high praises of God be in

¹⁶⁴ Ps. cxxvi. 3. ¹⁶⁵ Rom. viii. 36, 37.

¹⁶⁶ Levit. i. 17, with Ps. li. 17 ; then take Ps. li. 18, 19, to Levit. i. 5. For the remainder of this, see *Appendix*.

¹⁶⁷ Gen. xxxii. 10. “My staff” is Jesus (Isa. xxvi. 3 ; Mark vi. 8 ; Luke xxii. 35). ¹⁶⁸ Col. ii. 12, 19. ¹⁶⁹ Eph. i. 3 ; ii. 6.

¹⁷⁰ 1 John i. 4 ; John xv. 11. ¹⁷¹ 2 Cor. i. 22.

¹⁷² Such heart's melody as is heard by the Lord and His host of angels (Eph. v. 19). It sometimes happens that there is a great noise upon earth ; but it is not heard in heaven (see Amos v. 23). The voice of the trumpet is a symbol of the Spirit's whisper. Who that has heard it will not testify to its power ? The horse (symbol of our flesh or carnal mind) heeds it not. (See page 29.)

¹⁷³ The repose which those who have learnt of Jesus to be meek and lowly find in his bosom (Matt. xi. 28, 29 ; Luke xi. 7 ; Isa. lvii. 2).

our mouths, and a two-edged sword (literally, a sword ¹⁷⁴ *with* edges—the sword of the Spirit) be in our hands, to execute vengeance upon the ¹⁷⁵ heathen, and punishments upon the people; to bind their ¹⁷⁶ kings with chains, and their nobles with fetters of iron; to execute upon

¹⁷⁴ Ps. clix. 6. The evil sword—viz., Satan's oiled, deceitful word (Ps. lv. 21; lii. 2), has *no edge*, but that which unbelief or fear gives it (Levit. xxvi. 3, 6, 21, 36; Isa. i. 20).

¹⁷⁵ The earth (as I have already shown) typifies a heart. Abraham typified God the Father (compare John viii. 33—42; Rom. iv. 16, 17, *margin*). Now, whatsoever is not of faith, is sin (Rom. xiv. 23); and just so, whosoever on earth was not of the seed of Abraham, and whatsoever in our hearts is not of the seed of God (*i. e.*, Jezreel, Hos. ii. 21—23; i. 10, 11), is heathenish.

One Hebrew word expresses	{ Nations } (Rev. ii. 26, 27; Ps. Heathen } ii. 9).
	{ Land (Isa. xxiv. 1—13, &c.; Jas. iv. 9, 10).
	{ People (Ps. xviii. 43, &c. <i>mars.</i>). Gentiles (1 Cor. x. 20).
One Greek word expresses	{ Another nation (Acts x. 28).
	{ Aliens (Heb. xi. 34).
	{ Strangers (compare John x. 5, and Note 120).

¹⁷⁶ Isa. xxvi. 13; xxiv. 21, 22, *margins*. Dominant lusts, or besetting sins; fading away in close places without latitude. Ps. xviii. 44, 45, *margins*. Compare "lie, &c.," with Rom. viii. 7; 1 Sam. xv. 32. Also, Micah vii. 16—19, and Rom. vi. 14.

them the judgment written :¹⁷⁷ this honour have all His saints. Praise ye the Lord" (Ps. cxlix. 5—9).

And now, may the grace of the Lord Jesus Christ, and the love of God the Father, and

¹⁷⁷ "Written" in those Scriptures which are able to make us wise unto salvation from sin. The cause of our not being saved more from sin is, that we so little understand the Scriptures, by digging under the surface of them (*see Note 137*), and committing ourselves fearlessly to the Spirit's teaching.

Is it not to be feared that sermon-hearing is too often the substitute for searching the Scriptures? for it is with us now, as it was in the days of the Jewish apostasy. Read prayerfully Isa. xxix. 9—19; xxxv. 5—8. In "those," see the blind, the deaf, the lame, and the dumb, in verses 5 and 6. Compare Isa. vi. 9, 10, *margins*, with Matt. xiii. 9—17; Mark iv. 10, 13; Luke viii. 9, 10; John xii. 35—45. In Matt., Mark, and Luke, observe that the quotation of this prophecy is coupled with an explanation of the parable of the sower, which Mark iv. 13 teaches us is a key to the under-surface of the Holy Scriptures, which we, like the Jews, are contented to read superficially. There is a beautiful reason why the prophecy and the parable should be thus interwoven. In John xii. 41 it is written, "These things said Esaias, *when he saw His glory, and spake of Him.*" His heart was *full* of the glory of the Lord of Hosts (Isa. vi. 3, *margin*). His glory was the fullness of his whole, undivided heart; it was *filled* or satisfied to overflowing (Hab. ii. 13, 14, *margin*), like David's cup (Ps. xxiii.); for in a finite heart there is not room enough to receive (Mal. iii. 10) the blessings which the God of our whole heart (when He has *become* such) would pour into it from

the communion of the Holy Ghost, be with us all, henceforth and for ever.

Fellowship with the suffering Spirit of Jesus will, as a third fold, make the cord of love

"His buckets," did we but open our mouths wide (Ps. lxxxi. 10); while the world has nothing but vanity and vexation of spirit to bestow, and leaves its votaries empty and desolate (Isa. iii. 26, *margin*; Matt. xxiii. 38), after all their labour in the very fire. Contrast Numb. xxiv. 7, and Isa. xlv. 3, with Rev. xvi. 1; and compare both with Ps. ciii. 8.

"The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flows apace."

But to return to Isa. vi. Filled, and satisfied, and warmed, and made eloquent, by a promise of truth (Isa. vi. 6), Isaiah cries, in the consciousness of his own forgiveness, "Send me." Just so do all the ambassadors for Christ come forth with the ministry of reconciliation (2 Cor. v. 18—20) from the court above (Eph. ii. 6), *when* called, justified, glorified, or filled, and sent (Rom. x. 15; viii. 30; Rev. xvii. 14). Isaiah's full heart yearned over an apostate people, who loved the praise of men more than the praise of God (John xii. 42, 43). It was this that made them "desolate." Gathered (John xv. 6) or attracted by man, they could not abide in Him (Matt. xxiii. 37, 39; Isa. vi. 11, *margin*). Let us beware! The time is at hand when they are to be grafted in again (Rom. xi. 20—26; Isa., vi. 13, *margin*). At the time they were cut off, there was "hearing without ceasing" in their synagogues (Isa. vi. 9, *margin*). And we in this day have many among us who would rather have the ear gratified by intellectuality and eloquence, than have it digged (Ps. xl. 6, *margin*) by the

(Eccles. iv. 12) strong and effectual ; therefore, remember its design, when (Hosea xi. 4) it is thrown around you, to draw and bind to a covenant God a wandering heart, which oft

Spirit's teaching (1 Cor. ii. 13), through the daily cross (1 Cor. i. 18 ; Isa. xxx. 21, 15 ; see page 42), and the prayerful comparing of spiritual things with spiritual, till the law of love (Rom. xiii. 8) is their vitality (Ps. xl. 8, *margin*). The meaning of 2 Tim. iv. 3 is, "For the time will come when they will not endure sound doctrine ; but, having itching ears, they will heap to themselves teachers after their own lusts."

Beloved ! the Lord with the end of all things *is* at hand (Philip. iv. 5 ; 1 Peter iv. 7 ; 1 Cor. vii. 29). We are in great ignorance (Isaiah xxix. 11, 12 ; Amos iv. 6—9 ; Deut. xxxii. 2) ; in the summer or summit of profession (Isaiah xxix. 13 ; 2 Kings x. 16). Let us ruminate on "the Scriptures" (I mean the Old Testament, which throws light on the New, and receives it back again). Let us ruminate as sheep do, at the feet of our Shepherd (Ps. xxiii. 1) ; then we "shall not want" either teaching or comfort, for the Holy Ghost the Comforter was given to the Church for the express purpose of leading us into all truth (John xiv. 16, 17, 26 ; xv. 26 ; xvi. 13). He will not fail us nor forsake us (Ps. ix. 10 ; Isa. xlii. 16), if we honour Him by looking to Him for instruction, and seek not to grieve Him (Eph. iv. 30) by those things which we *know* to be wrong. Let us implore His aid every time we open our Bibles—and let that be several times a-day—"redeeming the time" in these evil days (Eph. v. 16, 17). That which we receive from Him, let us communicate (Heb. xiii. 16) to others. With our conversation in heaven (Phil. iii. 20 ; Eph. iv. 29), let it no

forgets (Ps. ciii. 2) the Father's loving providence (Gen. xxii. 8; Rom. viii. 32), and breaks away from the Son's all-sufficient grace. Were we less prone to wander, or could we keep alive our own souls (Ps. xxii. 29), we should not need this third fold (1 Peter i. 6; v. 10). And well is it for us, that He who has chosen and called us is faithful (1 Cor. i. 9; x. 13, 16, 20; Phil. iii. 10), and hath *appointed* (1 Thess. iii. 3, 4) for us to drink of His beloved Son's cup (Mark x. 38, &c.; John xviii. 11; 2 Sam. xii. 3; Ruth ii. 14); and so, by means of trials, to send us upward (Job v. 7, *margin*), when

longer be said of us, "If he come to see me (Ps. xli. 6), he speaketh vanity"—that which is empty and profitless (Job xi. 12, *margin*; 1 Sam. xii. 21); but let us "speak every man *the truth* (Zec. viii. 16) to his neighbour;" "for we are members one of another" (Eph. iv. 25), and "should have the same care one for another;" for, if "one member suffer (from want of light or truth), all the members suffer with it; or one member be honoured (with a revelation of truth, and power to live it out, as in Ps. cxlix. 9), all the members rejoice with it" (1 Cor. xii. 25, 26).

Hear what the Lord God of Israel, whom we desire to wait on and serve, saith: "Them that honour me I will honour, and they that despise me shall be lightly esteemed" (1 Sam. ii. 30). "He that waiteth on his master shall be honoured" (Prov. xxvii. 18). Therefore wait, I say, on the Lord (Ps. xxvii. 14)—THE LORD THE SPIRIT (2 Cor. iii. 18, *margin*).

cleaving to the earth,¹⁷⁸ to seek our rest in our risen Jesu's bosom, as in a "dove's nest,"¹⁷⁹ there "increasing in the knowledge of Him,"¹⁸⁰ and "the power of His resurrection, and the fellowship of His sufferings." Oh ! let this be "with *joyfulness*,"¹⁸¹ giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light : who *hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of His dear Son (the Son of His love) : in whom we have redemption THROUGH HIS BLOOD, even the forgiveness of sins." (Col. i. 9—14, *margin* ; Rev. xii. 11.)

"If ye know these things, *happy* are ye if ye do them !" (John xiii. 17).

¹⁷⁸ Ps. cxix, 25, 50.

¹⁷⁹ Cant. ii. 14 ; John xix. 34 ; Zech. xiii. 1 ; Jer. xlvi. 28, 29 ; Isa. xvi. 2, 6 ; Prov. xxvii. 8 ; xxvi. 2 ; xvii. 24 ; Eccles. vi. 9, *margin* ; Ps. lvi. 8.

¹⁸⁰ 2 Peter i. 2, 8 ; Phil. iii. 8, 10.

¹⁸¹ See *Appendix* on Gen. xlix. 12.



APPENDIX.

ON MATTHEW XVIII. 10.

MATT. xviii. 10 is full of comfort for the nurses of the souls of Christ's babes. Compare it with verse 18, and understand that the angels of Christ's little ones, beholding the face of our Father which is in heaven, are waiting for the sentence to come¹ forth from His presence ; and directly the commandment² to save is given, they obey,³ encamping⁴ round about them that fear the Lord, and delivering them ; taking charge⁵ of them ; and bearing them up in their hands above their stumbling-blocks and the snares⁶ of the fowler. Thus the lawful⁷ captive that is appointed⁸ (by way

¹ Ps. xvii. 2. ² Ps. lxxi. 3, 4 ; xliv. 4. ³ Ps. ciii. 20.

⁴ Ps. xxxiv. 7. ⁵ Ps. xci. 11, 12.

⁶ Ps. cxli. 9, 10, *margin* ; xci. 3. ⁷ Isa. xlix. 24—26.

⁸ Ps. lxxix. 11 ; cii. 20.

of chastisement⁹) to death¹⁰ is "loosed," or "saved," by these obedient ministers¹¹ for them who shall be heirs of salvation (from sin), and whom we should see, were our eyes¹² open.

Now, inasmuch as God, in His wonderful counsel¹³ and excellent working, looks down from the height of His sanctuary, for an intercessor¹⁴ upon earth (one in fellowship¹⁵ with Jesus), I believe that there is often a delay in the courts above, and the sentence or command to save, does not come forth as speedily as it might, because we care so little for each other's souls¹⁶—so little enter into the sorrows of our Jesus, when He is crucified afresh, and hardly know what it is to shepherd one another, by laying down our¹⁷ life (crucifying the flesh) for one another, feeling our responsibility as our¹⁸ "brother's keeper."

This "tarrying"¹⁹ for man, and waiting for the sons of men," ceases when the uplifted heart of the intercessor, in unison with Jesus, exercises the power promised in Matt. xviii. 18.

The prayer is no sooner offered upon earth (the

⁹ 1 Cor. iii. 17; xi. 31, 32. ¹⁰ Rom. viii. 6, 7; i. 28.

¹¹ Heb. i. 14; Ps. cxviii. 7; lv. 18.

¹² 2 Kings vi. 17; Luke xxiv. 31, *margin*.

¹³ Isa. xxviii. 29. ¹⁴ Isa. lix. 16; lxiii. 5; Jer. v. 1; Eccles. ix. 13, &c.; Ezek. xxii. 30; James v. 15—20.

¹⁵ Rom. viii. 27. ¹⁶ Ps. cxlii. 4; 1 John v. 16.

¹⁷ 1 John iii. 16; John x. 13. ¹⁸ Gen. iv. 9.

¹⁹ Micah v. 7.

theatre²⁰ for manifesting²¹ the life of Jesus, while we are assuredly risen and in²² heavenly places), than it is heard in heaven, and the waiting angels come forth with the commandment "to save," "to deliver," and "to loose" the imprisoned²³ little one, strangled in the hand of the enemy.

Thus, *means*²⁴ are used by our merciful²⁵ and faithful High Priest, whose pierced hands, uplifted in intercession for His ignorant²⁶ and erring brethren, save²⁷ us from the wrath²⁸ which otherwise we should unceasingly bring down upon ourselves.

²⁰ 1 Cor. iv. 9, *margin*. ²¹ 2 Cor. iv. 10, 11.

²² Eph. ii. 6; Col. ii. 12; iii. 1. Understand the "if," here, as the "if" in John xiii. 14. Thus it is—"Since ye then," &c.

²³ Shut up in the hand of the enemy, who delights to stop our breathing (praying), we rarely escape "strangling." Never, except one in liberty, as a bird in the air, breathes for us. Blessed, ever-living High Priest, who *Thyself* redeemest us from the hand of the enemy! we, by reason of infirmity, are failing, dying priests, and have but little compassion on the ignorant, and on them that are out of THE WAY (Jesus), although our being *ourselves* compassed with infirmity *should* make us reasonably bear with *them*. See the *margin* of Heb. v. 2; vii. 23—25.

²⁴ Ezek. xxxvi. 37. ²⁵ Heb. ii. 17; iv. 14, 15; vii. 25.

²⁶ Heb. v. 2. ²⁷ Rom. v. 9, 10; viii. 34.

²⁸ Eph. v. 6; Gal. vi. 7, 8.

ON LEVITICUS I.—III.

LEVITICUS, chap. i., treats on internal offerings to God (as in Heb. xiii. 15). The 2nd chapter treats on external service to man (as in Heb. xiii. 16¹), yet done "as to the Lord." And the 3rd chapter treats on the *delight* with which each of the preceding chapters are obeyed.

I will now attempt to communicate the little light I have on these chapters. Little as it may be, it is "light;" for it has guided my feet into the way of peace (Luke i. 79). It will, I trust, be helpful to my reader in his future searches under the surface of

¹ The Hebrew for "his own voluntary will," in Levit. i. 3, is translated—in

Levit. xix. 5; xxii. 19, 29—"at your own will."

Levit. xxii. 20, 21 } "acceptable," and "to be accepted."
Jer. vi. 20 }

Exod. xxviii. 38—"that may be accepted."

Deut. xxxiii. 16—"the good will."

Neh. ix. 24—"as they would."

Neh. ix. 37—"at their pleasure."

Esther ix. 5, *margin*—"what they would," and "according to their will."

Psa. li. 18—"in thy good pleasure."

Psa. lxxxix. 17—"and in thy favour."

Psa. cxlv. 16, 19—"the desire."

Prov. xi. 1—"delight."

this precious and important, but sadly neglected, portion. We will first fix our eyes on Jesus, the fulfiller of the law. Hear His word, "Follow me," and then trace His footsteps. May the Church's Teacher and Comforter shine upon them, and open our eyes, that we may behold the wondrous things hidden in these chapters !

FIRST GRADE.

Levit. i. 1.—"Tabernacle" typifies the hiding-place of God's presence, as in Ps. lxi. 3, 4.

Verse 2.—"Of the herd and of the flock." This is the highest grade of the burnt-offering. When the soul can "rest" "in perfect peace," under circumstances of trial and difficulty, it may be said to offer an offering of the herd, inasmuch as oxen are "strong

Dan. viii. 4 }
 Dan. xi. 3, 36 } "according to his will."
 Dan. xi. 16—"according to his own will."
 Mal. ii. 18—"with good will."

See Wigram's *Englishman's Hebrew Concordance*, p. 1189.

Take all these renderings of the Hebrew for "his own voluntary will," to Rom. xii. 1, 2, where "acceptable" is, literally, "well pleasing;" and compare Heb. xiii. 16, 21; Eph. i. 6; 1 Pet. ii. 5, 19, 20, *margins*; 2 Cor. viii. 12; Eph. vi. 7. Here the "good will" seems to be applied to a meat-offering; but remember "the burnt-offering, and his meat-offering," as if to say, "the interior with its exterior." (See Numb. xxviii. and xxix.) The drink-offering, in Numb. xxviii. 7, will presently be alluded to.

to labour" (Ps. cxliv. 14); and there is no labour enjoined us, but that of labouring to "rest" (Heb. iv. 14), and do the will of God (John vi. 27; iv. 34).

But the Israelite may not be rich enough in faith for his heart to be unmoved by either fear or care, and yet he may have sufficient grace to be silent. The fear of God in his heart may cause his mercies to be a bridle to his mouth (Ps. xxxix. 1, 2, 9; xxxii. 10; where "compass" is also "lead," as in Deut. xxxii. 10, *margin*; Rom. xii. 1); and thus he offers a sheep "dumb before her shearers" (Isa. liii. 7). But, supposing his uncrucified flesh claims and has the pity which ought to be denied it, and he, under the power of the idol traitor-foe within, speaks unadvisedly with his lips, and declares he "is not going to be fleeced," then he is so poor and needy, that his hand (*i.e.*, power, Ps. xxii. 20, *margin*) cannot reach to the sufficiency of a lamb (Levit. v. 7, *margin*), and he has nought to bring his gracious God, but a broken and contrite heart, which will not be despised, though it *is* the lowest grade of the burnt offering. Yet how little do we know of the humility which is implied by the pinching off the head of the bird with our nail (as in Levit. i. 15, *margin*). But more of this presently.

Verse 3.—"Burnt" by the fire of God's acceptance (see Levit. ix. 24; Jud. xiii. 19—23; 1 Kings xviii. 38, 39; Ps. xx. 3, *margin*; 2 Chron. vii. 1—3).

"Sacrifice"—Rom. xii. 1.

"Without blemish"—1 Pet. i. 19 ; Eph. v. 25—27 ; 2 Pet. ii. 13 ; Mal. i. 8, 13 ; 2 Cor. ix. 7.

"Own voluntary will"—1 Chron. xxix. 3—17 ; Exod. xxv. 1, 2 ; Ps. xl. 8 ; John x. 18 ; 2 Cor. viii. 5 ; notice "free heart," in 2 Chron. xxix. 31.

The coercion of another avails not in this matter. Some, concerning your children, may counsel you thus : "You should break their wills." But the way to do so is, to win them to feast on the types in their Bibles, which will "feed them, and rule them, and lift them up for ever" (Ps. xxviii. 9, *margin*) ; then, in resurrection life (Eph. ii. 6), and the power of the Holy Ghost, they will reign and rule as kings and priests (as I have feebly attempted to prove), and so the will will be broken by themselves, or, rather, by God in them.

"Door"—John x. 9.

Verse 4.—"Accepted"—Eph. i. 6 ; 1 Pet. ii. 5.

"Atonement." This is the same word as "covering" (Isa. lxi. 10). Righteousness imputed does not contradict Phil. ii. 12, 13, where salvation from *sin* is meant : there is in it a beautiful allusion to the ²entombed silkworm's working out the thread of life

² The silkworm teaches us death of the flesh, burial, and resurrection (as in Col. ii. 12 ; Rom. vi. 3—11).

Rom. xiii. 12 is the key to its casting its skin, as a coat or *habit*. I know it, because it was given me in answer to prayer for instruction (Job xii. 7—9) that my time spent on

which is in it (John xix. 23 ; Isa. lxiv. 6 ; lix. 5, 6 ; Exod. xxv. 4, *margin* ; Rev. xix. 8, *margin*).

our silkworms might not be lost ; and I mention it, to show the readiness of the gracious Teacher of the Church to reveal the invisible substantial realities by "the things that are made" (Rom. i. 20), even the visible shadows which are "passing away" (Cant. ii. 17).

The silkworm casts its skin five times (Josh. i. 14, *margin* ; Judges vii. 11, *margin* ; Ps. cxliv. 1 ; 2 Cor. x. 3—5) ; and thus, though born a little *black* grub (Eph. ii. 3), it becomes an armour-clad worm—the armour being *white*, as transparent horn, through which you may see pulsation or breathing ; and the air-holes, through which the worm *breathes*, having the appearance of rivets, or heads of nails (Eccles. xii. 11), fastening the scales together on the sides of the worm.

Contrast the "no air" (Acts xvii. 28) for the invulnerable Leviathan, and all-absorbing whirlpool (unstarved self), with whom there is no "playing," or fighting as "one that beateth the air" (1 Cor. ix. 27), and of whom there is no hope of improvement (Rom. viii. 7) in Job xli. 1, *mar.*, 5, 9, 16. (See page 31, on Ps. lxxiv. 14.) While self is *invulnerable*, in the evil sense of the word, he is also *vulnerable* in the evil sense ; for his pride is constantly wounded "without cause" (Prov. xxiii. 29 ; see page 19, *Note* 75).

About twenty-four hours before the silkworm casts its skin, or gets rid of an old habit, it lies as if dead, only showing signs of life when touched ; and thus I learned that prayerful patience and hope, when any dear one seems in a hopeless condition, will be rewarded by their being brought forth in a new habit, more in conformity to Christ, the armour of light, and that life *is* in them, though they may appear dead, as the seed under ground, or the sick silkworm.

The silk of the silk-spider has been said to have been

Verse 5.—"Bullock," accustomed to the yoke of Christ's patient endurance (Jer. xxxi. 18; Matt. xi. 29); "labouring to rest" (Ps. cxliv. 14, *margin*; Heb. iv.

manufactured into stockings and gloves, which have been presented to the French Academy, and to the Royal Society of London. Reaumur, however, whose judgment and penetration as a naturalist have seldom been exceeded, denies the practicability of collecting a sufficient number of these webs to answer any beneficial purpose, and maintains that the spiders are too untractable to endure confinement; that they destroy and devour each other, although plentifully supplied with food; and that their silk is neither furnished in such quantities, nor of such a quality, as to render their breeding and preservation worth attention. They were fed on flies, and the ends of young feathers, fresh plucked from chickens and pigeons, and replete with blood. (See *Martyn's Dictionary of Natural History*.) They shew what we are by *nature*.

The silkworms feed together in a peculiarly peaceable manner; and in accordance with this, their *horns* (see *Cruden's Concordance*, word "horns") are placed, not on the head, but near the tail, as if to say, "I resist not evil" (Matt. v. 39). The silk-spider lives on blood (Isa. lix. 5, 6; Matt. v. 21, 22; Gal. v. 15); but the silkworm thrives only on the heart-shaped, serrated (1 Kings vii. 9; Hos. vi. 5; Heb. iv. 12), milk-yielding (1 Peter ii. 2) leaves of the mulberry tree, which is a type of the "Man of sorrows" (Isa. liii. 3). "Baca," or "mulberry tree," means "weeping." A silkworm, fed on lettuce or other leaves, is like a believer who feeds on other leaves than those of his Bible. It is too weak and sickly to spin, and must have mulberry leaves at last, to preserve *life*, and give strength to work out that life. The golden cones hanging on the mulberry leaves, in China, amid the purple fruit (on which is written, "He poured out His soul unto death," and 1 Thess. ii. 7, 8), could not fail to

11); "loaden with flesh" (Prov. xiii. 4); "able to bear burdens" (Gal. vi. 2; Ps. lxix. 30, 31); with "horns and hoofs" (Ps. xlv. 5); using our "frontal horns," or "frontlets," which bud from the Word of God (fat pasture) in our hearts or bowels (Ps. xl. 8, *margin*; see Deut. xi. 18—21; xxxiii. 27, 25; Ps. cxxxii. 17; xviii. 2), when it is our *vitality*.

Verse 6.—"Flay," "divide," or "cut," &c.—Heb. iv. 12, 13; Ps. cxxxix. 23, 24; Jer. xvii. 9, 10.

Verse 7.—"Wood"—Gen. xxii. 9; 1 Kings xviii. 33. The wood is that which is natural or human in us, in contradistinction to the overlaying gold, or divine, as in the tabernacle (see Exod. xxvi. 15, 29; also, Isa. x. 15, *margin*; 1 Cor. iii. 12). There could be no steel to be attracted by the loadstone, without the burning of wood, as in Isa. ix. 18; vi. 4; Ps. lxxx. 16 (see *Note 50*).

remind one of Phil. ii. 12—15, and first line of verse 16. See the *margin* of verse 17, with 1 John iii. 16; 2 Cor. iv. 10.

"To spin out" is to burst out, as blood out of a vein, or as milk from the breast (2 Cor. i. 4; Cant. viii. 10, *margin*). Each time we thus "spin," our peace increases, as the *nest-like* tomb of a silkworm, which is hiding itself from evil (Ps. xxxi. 19, 20; Job v. 21, *margin*; first part of Eccles. viii. 5, *margin*, with Rom. vi. 11; Eccles. vi. 3). I should like to know (Prov. xviii. 1) if the juice of the white mulberry is opaque, like milk; or transparent, like tears of intercession, which we shall presently see are synonymous with purple wine. If it is like milk, does it not point, in a striking manner, to such love as we see in 1 Thess. ii. 7, 8? The fruit of the mulberry-tree, and the silkworm, teach the same peace-giving truth.

"In order." Would this be, piled in *appointed* (1 Thess. iii. 3) crosses, which are so indispensable to our well-being? Would the offering lie on wood heaped promiscuously? There is no such thing as chance. "I happened by chance," in 2 Sam. i. 6, is literally, "happening I happened;" and the same word is, elsewhere, "befall," reminding one of the manna which falls from heaven (see page 43).

Verse 8.—"The parts"—Gen. xv. 10, 17, 18; Jer. xxxiv. 18, 19; xxxi. 33; 2 Cor. vi. 16—18; vii. 1.

"The fat," the delight of happy service (contrast Mal. i. 8, 13; Micah vi. 10, *margin*; 2 Cor. ix. 7).

Verse 9.—"Wash"—Eph. v. 26.

"Sweet savour," or "savour of *rest*"—Gen. viii. 21, *margin*; Heb. iv. 11; Isa. xxvi. 3.

SECOND GRADE.

Verse 10.—"Sheep," silent, as in Isa. liii. 7; Ps. xxxviii. 12—16; 1 Pet. ii. 20—23; or, if reproving, the reproof or bite is with such equity, that there are two fruit-bearings to Jesus—namely, the meekness of the reprover, and the repentance of the reproved; the latter being given by God to the reproved, as a reward to his servant, the meek reprover (Gal. v. 15; Cant. iv. 2; Ps. cxliv. 13; Isa. xi. 4; 2 Tim. ii. 24—26; Prov. xxiii. 18, *margin*). Contrast the effect of corruption in jagged teeth, in Ps. lvii. 4.

Verse 11.—"Northward," "heavenward." See page 9, *Note 20*.

Verses 12 and 13.—See verses 6, 7, 8, 9.

THIRD GRADE.

Verse 14.—Here is poverty (Prov. xiv. 23), proved by Levit. v. 7, *margin*; Ps. li. 17—19.

Verse 15, margin.—"Wring *and* pinch off his head, with the nail" (it is always well to receive both the margin *and* the other text): it must be headless, as in Rev. xx. 4, not as in 2 Tim. iii. 4. You cannot make a sacrifice, without "cutting off heads" (Isa. xxix. 1, *mar.*; see page 15, *Note 66*). The onyx stone is like a man's nail. In Havilah ("that suffers pain and brings forth," Gen. ii. 11, 12), it is found with the pearl (bdellium); and thus alludes to the power over the *old* man, which must accompany the manifestation of meekness or wisdom (the pearl), by the *new* man (see page 43). The Hebrew word for "onyx" confirms this; its root is "destruction" (see Ps. xxxv. 8, 9; Ezek. ix. 1—7, *margin*; and compare "Gideon," in *Note 104*).

The operation of pinching off the type of pride with the nail, is very similar to the act of breaking bread, which is typical of our having our will under our thumbs, and *so* breaking it (see page 17).

Verse 16, margin.—"Feathers," or plumage, or re-

putation, synonymous with "the filth thereof." (See and compare Phil. iii. 8 ; Mal. ii. 3, *margin*. Contrast Job xx. 6, 7, with Phil. ii. 7—9.)

"Ashes," of that which is natural, consumed by the presence of God.

Verse 17.—"Cleave," or break it, but *not divide* it asunder (Ps. li. 17—19 ; cxix. 2, 10 ; lxxxvi. 11 ; Gen. xv. 10 ; Hos. x. 2).

"Let no vain words your soul deceive,
Nor Satan tempt you to believe
God and the world can hold their parts :
True Christians long for Christ alone !
The sacrifices God will own
Are broken—not divided—hearts."—*Hart's Hymns*.

CHAPTER SECOND.

SERVICE TO MAN, YET AS TO THE LORD.

Verse 1.—A "meat offering"—that which has to be kindled (Jer. xxxiii. 18) by interceding priests, and burden-bearing, despised (1 Cor. iv. 13) Levites. "Levi" means "joined," "who is held, or associated."³

³ A Gospel Levite is "joined" to (1 Cor. vi. 17), "held" by (Ps. lxxiii. 23 ; xvi. 8 ; xxxvii. 23, 24), and "associated" with, the Lord (Amos iii. 3).

Would that we all so clave to *our unseen* (1 Peter i. 8)

A meat offering is referred to in Philemon 7 ;
1 Thes. ii. 7, 8 ; Isa. lviii. 10 ; lvii. 6 (see page 24, and

Rock, as the headless worm or nobody oyster does to its visible shadow rock ! (see page 15.) Then should we so rejoice in Him, as to *love* to be "despised and rejected of men" (Isa. liii. 3), and find it easy to obey Luke vi. 22, 23, saying, with heart and soul, Ps. lxxiii. 25, 26 ; though having to lament constant failure of flesh and heart (Ps. xvi. 9, *margin*).

Compare Deut. x. 8, 9 ; Ps. xvi. 5, *margin* ; Luke x. 42 ; and Lám. iii. 24. Such "few" (Isa. xli. 14, *margin*), "chosen," "separated" ones are ever bearing on their willing shoulders (Neh. ix. 29, *margin* ; Zeph. iii. 9, *margin*) the ark of God's covenanted strength, as the peace-makers, in Isa. xxvii. 5, fearing to stir a step alone, of "no reputation," and seeking no eminence. ("Bamah" means "eminence," Ezek. xx. 29 ; xvi. 24, *margin*.) Such, and such only, are on the way (Jer l. 5) towards being made kings and priests, i.e., God's Royal Nurses. Such was Barnabas. See Acts xi. 23 ; iv. 36 ; and page 23, *Note* 94.

There is no reigning for us, while we are seeking to please man (Job xxxiv. 30, and page 75) ; neither can we then *serve* (page 7, last line) that blessed Master, "the standing" (Gal. v. 1 ; 1 Cor. vii. 22, 23), and "the sitting" (1 Kings x. 4—8, *mars.* ; Rev. iii. 21 ; Luke xii. 37) of whose servants pass the thoughts (Ps. lxxiii. 7) of man's heart, but which are revealed to us by the Spirit (1 Cor. ii. 9, 10), when we are joined to the Lord as despised Levites, seeking no portion but Himself

My God ! do *Thou* exalted be, Exod. xv. 2 ; Ps. lxvii. 3, 5.

While Thy worm is lowered ; Job xxv. 6 ; Isa. xli. 14—16.

Oh ! be *Thou* glorified in me, Gal. i. 24.

While I'm as filth offscoured. 1 Cor. iv. 13. Compare "to this day" with the same in Ezek. xx. 29.

Note 98, for a comment on this last text). A mother nourishing her babe is a meat-offering to it: she is ready to impart her own life to it—so dear is it. Compare that which is said on soul-nursing, in *Note 111*.

“Unto the Lord”—2 Cor. viii. 5; Phil. iv. 18; Matt. xxv. 35, 40.

“Fine flour.” There can be no fine flour, without a previous humility (as in John xii. 24); then, after the resurrection-life (as in Col. ii. 12; iii. 1; Eph. ii. 6) has been entered into, and manifested by

Look once more at that wondrous Luke xii. 37. How like our incomparable Bridegroom! (John iii. 28, 29; Rev. xxi. 9.) In *Bailey's Dictionary* I read, “‘Bridegroom,’ from the Teutonic of ‘bride,’ and the Saxon of ‘servant,’ because the spouse upon the wedding-day used to serve the bride at table.” How shall we adorn ourselves for Him? (Rev. xxi. 2; 1 Pet. iii. 3, 4; 1 Tim. ii. 9, 10.) No desolating superfluities, as in Isa. iii. 16—26. Compare the 12th verse with 1 Tim. ii. 11, 12. In the 24th verse, read “sun-burnt skin instead of beauty,” and compare Jer. vi. 2, *margin*; Prov. vii. 11, 12; John xv. 4—6; with Ps. xxxi. 2; cxxviii. 3. “By the sides,” is “in the recesses.” The Jews say that “the Jew sits in the inmost recesses of God’s heart.” The term *Jew*, in its evil sense, is an unbeliever; in its good sense, it is “one separated unto God” (Rev. ii. 9; Rom. ii. 28, 29; Phil. iii. 3; John xix. 19). To return to Jer. vi. 2, *margin*. Compare Ps. cxlii. 9; John xv. 11; Gen. xxi. 6 (can *you* hear?); 1 John i. 3, 4. The desolation of widowhood (Lam. i. 1; Isa. liv. 4, 1; 2 Peter i. 8) is our lot, when not counting all things loss, but the presence of our jealous Bridegroom (Phil. iii. 8; Heb. xii. 16, 28, 29; Cant. viii. 6). See word “profane,” on page 76.

the full ear, there are various processes of discipline (Isa. xxviii. 28, 29), before the same "corn of wheat" becomes "fine flour;" and, before it is 'shew-bread, manifesting Christ's death and life (as in 1 Cor. xi. 26, and 2 Cor. iv. 10, 11), how must the soul exclaim, "Thy hand presseth me sore!" (Ps. xxxviii. 2) and be subjected to the heat of the fire (1 Cor. iii. 13)

"Which tries our ways,
And ever brings us nigher."

Fine flour is as yielding to the touch as the sand, which typifies Abraham's seed; and therefore, also, the fruits of the Spirit (Gen. xxii. 17; Rom. iv. 17, *margin*; Gal. v. 22; *Note* 175), and which God has placed as a type of yieldingness, and a barrier against the sea of trouble, "by a perpetual decree" (see Jer. v. 22).

In Phil. iv. 5, "moderation" means "yieldingness," as in Rom. xii. 19. In Eccles. x. 4, the

⁴ Shew-bread is also called, "bread of faces," or "of the face;" and none can be it, excepting they habitually abide in the presence of God, and receive His beams, to reflect them again (as in Ps. lxxvii. 1, *margin*). "Shew-bread" is also called "bread of setting before." Compare Luke i. 76, where "prophet" is "pro-phetees;" "shalt go before" is "pro-poruomai;" "face" is "pro-sopon." "Shew-bread," in Luke vi. 4, is "pro-thesis." Oh! when shall we poor wanderers sing, as John the Baptist and David, "As for me, thou settest me before thy face for ever!"? (Ps. xli. 12; see also Ps. xxvii. 8, *margin*).

“place” to be kept is your own proper place—namely, “the bosom of Jesus” (John xxi. 20—23), where alone you *can* be yielding, and tarry the Lord’s leisure, in quiet confidence that He *is* at hand, to undertake, to deliver, and to save.

See the island, or isolated one, in Ps. iv. 3 ; xxxii. 6, 7 ; and compare Jer. v. 22 ; Isa. li. 5. “Judge,” *i.e.*, “defend,” as in Ps. lxxxii. 3, *margin*.

In fine flour there is nothing to break down, and it is *even*, as the reproofs in Cant. iv. 2 ; therefore, the least rising of self-will must be detected, and rejected with holy ire (see page 9). The grudging thought, “I cannot spare time for this or that service,” is like so much grit in it ; but the hammer of God’s word, used with the power of the Holy Ghost, will reduce it to powder ; and here is a text for the purpose : “God is able to make *all* grace abound toward you ; that ye, *always* having *all* sufficiency in *all* things, may abound to *every* good work” (2 Cor. ix. 7, 8). So our prayer must be, that our fine flour may be found without the slightest adulteration of grit or chaff. (See Jer. xxiii. 28, 29 ; Prov. xx. 17.⁶)

Since I have been enabled, by my gracious Teacher

⁶ In Prov. xx. 17, see bread, with leaven put in it by the father of lies, working as in Prov. xii. 20. The word translated “bread,” in xx. 17, is also translated “meat.” Compare Heb. xii. 16, and page 12.

(John xiv. 26), to read fine flour (though but imperfectly), I see that it would be better for my stiff neck to be brought by a mill-stone to the place of the baptized, lowly oyster, than for me to stumble one of Christ's little ones. (See Matt. xviii. 6 ; and } mark the power of the word "lest," in Heb. iv. 11 ; }
 xii. 13 ; Matt. xvii. 27. Compare 2.Tim. ii. 10 ; }
 1 Thess. i. 5 ; Col. i. 24). Can my reader see, in }
 this last text, burnt-offering, meat-offering, and
 peace-offering ?

"Pour oil upon it." Your service must be done graciously, and with the oil of gladness (Ps. xlv. 7), proceeding from the love which is shed abroad in your heart by the Holy Ghost (2 Cor. i. 21 ; Acts x. 38).

"Frankincense"—free, unrestrained prayer (Rev. v. 8, *margin* ; Ps. cxli. 2 ; 1 Thess. v. 17). "All" of this you will see presently went with the memorial to the Lord.

Verse 2.—"Memorial"—Acts x. 4 ; Ps. xli. 1 ; xx. 3. This reminds me of the Lord's book of remembrance, in Mal. iii. 16 ; and the word "remembrance," in Ps. xxx. 4, is, in the *margin*, "memorial." How gracious is this requirement in Him who has promised, in Heb. vi. 10, not to be "unrighteous to forget your labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister"! (See also Eph. vi. 7, 8.)

Verse 4.—"Cakes"—Hos. vii. 8. "Wafers." I believe that there is a connexion between the wafer and the firmament or expansion of heaven (Gen. i. 6—8, *margin*); but whether it teaches us "liberty" (Rom. viii. 21), or the "searching" in Ps. cxxxix. 23, or a *heaving* towards *heaven*, I have yet to learn.

"Unleavened." There must be no seeking to please men in your service to man, for that is the leaven of the Pharisees (Luke xii. 1; Matt. xxiii. 5). You may say, that was "hypocrisy," and view it as inapplicable to any who are not actually and wilfully deceivers and dissimulators; but hypocrisy is man-pleasing, or walking before man, instead of walking before God (as in Gen. xvii. 1); and this seeking vain-glory, or the praise of men, is the fruitful source of malice and wickedness (1 Cor. v. 8), provocations, envy or indignations (Job. v. 2, *margin*), and strife (see Gal. v. 26; Phil. ii. 3).

Many are guilty of hypocrisy, who would shudder at wilfully deceiving any one. They are not "hypocrites in heart" (Job xxxvi. 13); nevertheless, "God is not in all their thoughts;" and, forgetting Him, they bring upon themselves the chastisement of the hiding of His face. The Greek word for "hypocrite" means "under judgment" (1 Cor. xi. 32). "Condemnation," in James v. 12, is the same word as "hypocrisy." The Hebrew is "âh-dahm," and is used in Hos. vi. 7; Job xxxi. 33, *margin*; xxxiv. 30.

It is, literally, "profane man." We are "profane" (Levit. xix. 29, *margin*), when wandering from God (as in Hos. iv. 12; Ps. lxxiii. 27), and not abiding in Jesus (as in John xv.). Compare 2 Tim. ii. 16, 21; Heb. xii. 16.

To be as in Ps. xci. 1, is the remedy; and you will find a profitable search, if you prayerfully contrast the promises in that Psalm with the denunciations on the hypocrite and the wicked, in Job. *Cruden's Concordance* will help you. Do not apply the portions in Job concerning the hypocrite and the wicked to the notoriously dissimulating, as Satan would have you; but confess yourself a hypocrite, though, perhaps, not "in heart," and see if they do not, more or less, suit even you, a child of God. I conclude that none will have patience to read these pages, but the children of God; and I trust that they will turn out all the texts in their second reading, for "the soul of the sluggard *desireth*, and hath nothing; but the soul of the diligent shall be made fat" (Prov. xiii. 4); and it is in the word of God itself that the marrow of my subject lies.

But to return to the leaven of "man-pleasing," or walking before *man*, instead of *God*, as in Gen. xvii. 1—for I must use the probe once more. Are *you*, my brother or sister, building any earthly hope?—any hope besides the "one hope" (Eph. iv. 4) that you and yours shall glorify God? (Rom. xv. 6, 13.) If

so, Job viii. 14, 15, *mar.*, with Luke vi. 49, is for you ! Are you setting your mind on anything besides winning the abiding (Jer. xiv. 7—9) presence of the Lord Jesus ? Then that “anything”—say your time, or your quiet, if prized, so that you are moved if it is touched—is your “world,” and Job xxvii. 8, with Matt. xvi. 24—26, is for you ! Oh, that you may henceforth “delight yourself in the Almighty” (Job xxvii. 8—11 ; Phil. iv. 4), and not in any of His gifts ! Doing everything as *to Him*, your meat-offerings, or service to man, will be void of leaven, and in its place will be uprightness or sincerity (Gen. xvii. 1, *margin*), and truth (1 Cor. v. 8), which latter treasure is typified by salt. Compare Levit. ii. 13 ; Col. iv. 6 ; Mark ix. 49, 50. “*Seasoned*” with salt (*i. e.*, God’s word) “without prescribing how much” (Ezra vii. 22). The flavouring of our conversation with God’s precious truth must be according to the taste of our neighbour, lest peace be broken (Mark ix. 50). We must not please ourselves (Rom. xv. 1—3), although it is never to be “lacking” (Levit. ii. 13) from our service. Our path is narrow, running high (Isa. xxxv. 8), between the pitfall of self-pleasing on the one side, and that of vain babbling and compromising on the other ; but the “cunning Workman,” who has tempered

⁶ The Hebrew word translated “cunning workman,” in Cant. vii. 1, is “nursing father” in Numb. xi. 12 ; “truth”

the body together (as in 1 Cor. xii. 22—27), will also temper our love and zeal (Exod. xxix. 2 ; xxx. 35), so that His own gracious will may be done by the little child (Matt. xviii. 3) who seeks wisdom (as in 1 Kings iii. 7—9, *margin* ; Matt. x. 20 ; Eccles. viii. 5, 6). Whatever the world may dream of the necessity of one continuous flow of animated conversation in company, it is abomination in the sight of God (Luke xvi. 13—15 ; verse 14, and part of verse 15, down to “ hearts,” should be in a parenthesis), and makes our souls poor and empty (Eccles. v. 3, 7 ; x. 11—14 ; Prov. x. 19 ; xxix. 11 ; xviii. 2 ; xvii. 27, 28 ; xiv. 23). For this reason, the inability of our weak brother (Rom. xiv.) or our neighbour, he that is nigh or close to us (Rom. xv.), to relish all the salt we could give him, is wholesome for *us*. After lending (Ps. xxxvii. 26 ; cxii. 5 ; 1 Cor. ix. 22) ourselves to talk of the wind and the weather, sufficiently to prevent the appearance (1 Thess. v. 22 ; Rom. xiv. 16) of the evil, “ I am holier than thou ” (Isa. lxxv. 5), periods of silence not only become the child of God, but are needful for his *life* (Rev. iii. 1). These periods of silence may be trying to our zeal, when there is an admixture of flesh in it ; but they are appointed us

in Ps. xxxiii. 4 ; “ verily ” in Ps. xxxvii. 3 ; and “ faithfulness ” in Ps. lxxxix. 33 ; cxix. 75. See 1 Pet. iv. 19, 2 ; iii. 17 ; Acts xiii. 36, *margin* ; Ps. xxxix. 4, *margin*, 13—“ before I go hence, and be no more seen ” (as a witness for Thee) !

by the Father of Spirits, that we should seek Him and live (Heb. xii. 9 ; Amos v. 4 ; ⁷ Job v. 8).

Could we keep alive our own souls, these checks to religious conversation would not be needed. Therefore, when you are "straitened"⁸ (Luke xii. 50 ; John vii. 39) by the carnal mind of others, let that which comforted our precious Elder Brother on the cross, comfort you. I pre-suppose that you have His mind in you (Phil. ii. 4, 5, 21), and that you are not looking on your own things, but on the things of others ; and I allude to the 22nd Psalm—not the first part. He endured all that *for* you, when your sins made the Father hide His face from Him ; but you, as a cross-bearer after

⁷ I cannot pass Job v. 8, without observing that this verse is literally, "*Yea, I would seek unto God, and unto God would I commit my cause ;*" as if in allusion to the type of the heirs of glory, in verse 7, *margin*. To stir dead coals (Lam. iv. 8) is synonymous with stirring the nest ; and the effect in both should be a mounting up on eagles' wings (Deut. xxxii. 11 ; Isa. xl. 31), in the spirit of adoption to Him (Rom. viii. 15—18) who works "for" and "in us" (as in Isa. xxvi. 12, *margin* ; see, also, Job v. 9, and following verses). The "trouble," in Job v. 7, comes as a remembrance of Him whom we are so prone to forget ; just as the call to break our will does, in 1 Cor. xi. 24. Profitable as I find the under-surface of this last text, I uphold the outward observance both of the Lord's Supper and of Baptism.

⁸ It means "held," "kept in," "stopped," owing to the disciples' inability to receive that which the Holy Ghost can alone reveal.

APPENDIX.

lim, are privileged to breathe from the 22nd verse to the end. I leave it to your prayerful meditation, praying that the Holy Spirit may open up every sentence to your soul's delight. Fail not to realize, in verse 29, your position in heavenly places (see Note 134), yet coming "down (John vi. 38) "upon earth," for manifestation; and rejoice over those around you, for whose sake you *can* endure (see texts in bracket, page 74). Though, perhaps, not yet born again, they "shall be born," and understand that which shall be declared to them of the blood and righteousness of Jesus (verse 31). The words, "That He hath done this," I believe refer to the contents of the Psalm. (Compare Acts xiii. 38—41.) I now return to

Levit. ii. 8—which is the next verse in that portion on which I have some light. Compare, "And when it is presented unto the priest, *he* shall bring it unto the altar, &c.," with "By Him," in Heb. xiii. 15.

Verse 11.—"Honey." This must be the evil honey—the good honey being God's own precious word (Ps. cxix. 103; Cant. iv. 3). It is the vain-

⁹ With "dust," compare verse 15; 2 Cor. iv. 10, 11; Heb. ii. 14; also, Note 11, page 5. With "bow before Him," compare Jer. xvii. 23; John xviii. 11; xix. 30. With Ps. xxii. 30, compare Heb. ii. 13; John xii. 24; Isa. viii. 18; xlix. 12—23; liii. 10, margin. In this last, mark the "when;" read on the wondrous "because," in verse 12, and go, follow Him (John x. 4, 11, 13; 1 John iii. 16).

glory or praise of men of which we have been speaking, and is closely allied to the leaven of the Pharisees (see Prov. xxv. 16, 27; 1 Thess. ii. 6; John v. 41, 42, 44). In John v. 38, is an allusion to their lack of salt, which would have preserved them from the corruption which is in the world through lust (2 Peter i. 4).

Verse 13.—This is an important verse; but I have already noticed it; as I have, also, the remaining nouns and verbs in this chapter, which I can read or hear.¹⁰

¹⁰ To “read,” or “hear” (Rev. i. 3), is to “*understand*” (1 Cor. xiv. 2, *margin*; Luke xvi. 31); be “*persuaded*,” or “*assured*” (1 John iii. 19, *margin*; Jer. xiv. 13, *margin*; Rom. xiv. 5, *margin*, 14). We might well think that the raising of one from the dead would have given us assurance, like our Father Abraham’s (Heb. xi. 19; Rom. iv. 16—24; Mark xi. 22, *margin*); yet it is *not* so. “The power” in Eph. i. 15—23 is the believer’s; yet he only “*knows* what is the *hope* of his calling” (see page 23), and “*rests assured*,” in proportion to his understanding of “Moses and the prophets.” All that his understanding (Josh. i. 3; Dan. x. 10, 11, *margins*) there lays hold of is his own (John iii. 27; vii. 17; Eph. vi. 13, &c.; 3 John 3, 4), for *present* enjoyment in “the land” (see the last lines of page 6) of rest (Heb. iii. 18, 19, &c.), and peace flowing with consolation and sweet truth. The “*exceeding great and precious promises*,” of which previously he had no idea, are then incorporated into his system, and *thus* is he “a partaker of the Divine nature” (2 Pet. i. 4), threshing mountains of difficulties (Luke x. 19; Isa. xli. 14—16; Mark

CHAPTER THIRD.

This chapter unfolds *the delight* with which we should live out the two preceding chapters. Such delight is typified by the "fat" of the peace-offerings, which was placed *on* the fat burnt-offering. With Ps. xl. 8 compare 2 Cor. viii. 12 ; ix. 7 ; Micah vi. 10, *margins* ; Col. i. 11—"All patience and long-suffering, with joyfulness." This is the very language of a burnt sacrifice (Rom. xii. 1) of the herd or of the flock, with the fat of the peace-offering super-added (see Levit. iii. 3, 4, 5, 9, 10, 16 ; iv. 26, 31, 35). The kidneys (see *reins*, in *Cruden's Concordance*) are the motives which govern or actuate us (Jer. xvii. 10 ; Ps. xvi. 7). "Night seasons," times of trouble (Rev. xxii. 5).

Of the peace-offering the offerer himself partakes. How symbolic of our partaking with God (see page

xi. 23 ; Zech. iv. 6, 7). Zerubbabel means "a stranger at Babylon" (the world). But more of this presently.

To return to 2 Pet. i. 4. Concerning "regeneration," compare James i. 18 ; 1 Pet. i. 23 ; ii. 2. The "water," in John iii. 5, is explained by Prov. xviii. 4, and Eph. v. 26 ; and the baptism, in Col. ii. 12, and Rom. vi. 4, by Luke xii. 50, and Mark x. 38, 39. It is no mere form or shadow, but a *real* thing, the essence of which is, "Thy will be done," said from the inmost core of a persuaded, assured, triumphant heart. 2 Cor. ii. 14 ; Rom. viii. 37 ; Ps. xlv. 8 ; xxxiv. 1, 2 ; Phil. iv. 4 ; iii. 3. See the oyster, on page 15.

17) of that which we render to Him with delight!
 "A man *hath* joy by the ¹¹answer of his mouth"

¹¹ "A man *hath* joy by the answer of his mouth : and a word spoken in due season (or in his season, Ps. i. 3), how good is it!" (Prov. xv. 23, *margin*.) But what is an "answer"? It is not one given in our own words, which spring from our own natural unrighteous thoughts (Isa. lv. 7), and break our rest (Heb. iv. 9—11, *margin*) or Sabbath (Isa. lviii. 13). This last text is explained by Isa. xxx. 15, and the margin of Prov. xxvii. 7. Compare the despising, trampling under foot, "would not," of our presumptuous (Deut. xvii. 12, 13; Ps. xix. 13) restless flesh, in Isa. xxx. 15, with the same in Isa. xxviii. 12; Matt. xxiii. 37; Jer. vi. 16, 17; Luke xix. 27; John xxi. 18 (with this last, compare Lam. iii. 27; Job xi. 13, &c.; Eph. vi. 14; Hosea xi. 3; Numb. xi. 12; 1 Peter iv. 19. See *Note 6*, in *Appendix*). Remember that which is written on the restlessness of the flesh, on page 29, and compare Ps. xvi. 9. Compare "heritage," in Isa. lviii. 14, with Ps. cxi. 5, 6, *margin*, and pages 31 and 9. But to return. An *answer* is that which comes from the Lord (as in Prov. xvi. 1, 10), after His opinion or judgment of the case, cause (Exod. xxiii. 2, *margin*; John x. 27), or matter, has been sought or inquired for. (See Deut. xvii. 8—11, and Ps. xxvii. 4. For the under-surface of "house of the Lord," see page 8, *Note 11*.) It may be known by its sweetness (Ps. xix. 10, *margin*, and Cant. iv. 11) and love; therefore, it gives the reigning (Rom. v. 17; Prov. xii. 20) meek one *himself* a present joy, just as truly as the condemning (*i. e.*, the unrighteous) thought (John vii. 24; viii. 15; iii. 17; 2 Cor. iii. 9) and bitter word of the slave of Satan make him miserable, while daily laden with mercies (Ps. lxxviii. 19), and in outward circumstances which seem capable of satisfying his heart's desire, though it be as in

(Prov. xv. 23). The delight, *of necessity*, feasts the offerer's own soul; and it is a *present* feast (Deut.

Hab. ii. 5. Just as truly as the latter is discordant and jarring, giving no "answer," or "echo" (Ezek. vii. 7) of the mountains, or "heavenly places," so is "an answer" therefrom, in harmony (as in 1 Sam. xviii. 7); and its grace and time (Eccles. viii. 5, 6; Prov. xxix. 11) fail not to make *him* happy that gives it; for it is God's answer through him, as through a trumpet. If we grieve His Holy Spirit by vain babblings (Eccles. x. 11—14; 2 Tim. ii. 16, 21), and our conversation is not always with grace, seasoned with salt, He will not vouchsafe these answers, and we shall not know how we ought to answer every man (as in Col. iv. 6; Ps. xxv. 9).

"Surely, if a man speak (of or from himself, John xvi. 13), he shall be swallowed up" by his own lips (Job xxxvii. 19, 20; Eccles. x. 12); therefore, "if any man speak, let him speak as the oracles of God, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Pet. iv. 11; Ps. xxviii. 2; 2 Sam. xvi. 23; Ps. xxvii. 4, 7).

Ps. xxvii. 8. "When thou saidst, 'Seek ye my face' (which is the Lord's reminding us of Himself), my heart said unto Thee (*responded* or *answered* to the gracious call), 'Thy face, Lord, will I seek.'" The margin contains a beautiful allusion to the shew-bread. See Note 4, in *Appendix*.

Prov. xxix. 19. "A servant will not be corrected by words." Your own are but dry sticks, without sap or life, serving only to kindle a fire, and break your rest (Numb. xv. 32); or they are blunt-edged (not serrated) (Isa. i. 30; xlv. 12), withering leaves (Ps. i. 3; 1 Sam. iii. 19), falling powerless; therefore, *rest* and *pray*; then God will speak in and by you, with effect (Heb. iv. 11, 12; 2 Cor. xiii. 3). "A servant will not be corrected by (your) words; for, though he understand, he will not answer" (respond to

xxvii. 7 ; Levit. xxii. 30 ; vii. 15—21). The “abomination” refers, I believe, to any self-complacency with which we might be tempted to glance back on our service, which would be a very different thing from the happiness which arises from our willingness *in* the service. In conclusion, I should be very thankful for more light on these chapters, “written for our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. xv. 4) ; but such as I have give I unto thee. Mayest thou be a good merchant, receiving (John iii. 27 ; vii. 17) and trading with my girdle (Eph. vi. 14 ; Prov. xxxi. 18, 24 ; Luke xix. 13), until thy profiting¹² appear to all (1 Tim. iv. 15, 16),

the rein). Now that the spirit of the Lawless One is telling every one of their rights, but none of their duties, no one will be able to rule but the prayerful obeyers of Col. iii. 17, “Whatsoever ye do in word or deed, do all in the name (presence, see page 8) of the Lord Jesus, giving thanks to God and the Father by Him.” This is promised in Prov. xxiv. 26. A kiss symbolizes “*subjection*.” See Gen. xli. 40, *margin* ; 2 Cor. xiii. 12 ; Eph. v. 21 ; Cant. i. 2. Compare Judas’s kiss with “feigned obedience,” in Ps. xviii. 44, *margin*, in Note 176, and deal with his antitype, the covetous traitor-idol, self, within you, as Samuel dealt with Agag. Spare no *seeming* goodness ! (Rom. vii. 18 ; 1 Sam. xv. 9, 32, 33.) Give him neither food, quarter, nor latitude !

¹² That is, a profitable trade or occupation, which tends to keep your light shining in times of trouble (Prov. xxxi. 18 ; 1 Tim. iv. 16, last words, with Matt. v. 15). I have been *taught* (1 John ii. 27 ; Eph. iv. 21 ; Gal. i. 11—20 ; ii. 6)

for the glory of Him who redeemed us, not with silver and gold (1 Pet. i. 13—19), but with the precious blood of Christ, as of a lamb without blemish and without spot; even that Lamb of God, who is in the midst of the throne (Rev. vii. 14—17), before whom I pray that I and my readers may, ere long, have crowns or rewards to cast. (See 1 Cor. iii. 14, 15, and page 24, *Note* 96).

a secret in the trade (Prov. iv. 7; Luke xix. 13), which acts on the principle of "take care of the pence, and the pounds will take care of themselves" (Luke xvi. 18). May I suggest it to you, my brother or sister? It is this. Carry about your person not only your Bible (which you should use as your *ledger*, whenever comparative leisure is vouchsafed), but also a small memorandum, or *day-book*, kept exclusively for pencilling down any two texts brought before you in daily conversation, as connected with each other. These secured, may prove the opening of a rich vein of gold, the treasures of which are ready even for your fellow-member's use and multiplication, when the connected texts are neatly linked (Cant. i. 10) *i. e.*, each referred to each, in the margin of your ledger. That no one should glory in any but Himself, God will use children (Luke x. 21) and servants as means (1 Cor. i. 26—29, 31) for increasing your store, if as a faithful steward you impart to *them* (Prov. xxxi. 20), after *first* asking God to speak by you, thus drawing from your Rock (verse 19), and being *sent*, as in Rom. x. 15. Beware of respecting persons (Prov. xxviii. 21, and Gal. ii. 6, &c.) in your stewardship. "He that giveth to the rich shall surely come to want" (Prov. xxii. 16); but "he that giveth to the poor shall not lack" (Prov. xxviii. 27; 2 Cor. ix. 9—13). Apply this to the "durable riches" (Prov. viii. 18); and remember page 24.

ON HEBREWS XI. 1.

"Substance," continued from p. 42. See "substance," in Heb. xi. 1, and Prov. viii. 18, 21. Contrast it with shadows and bubbles, and that which *appears* to be, but "*is not*." See Prov. xxiii. 5; also, "I AM," in Exod. iii. 14; Heb. xi. 6; Isa. xlv.¹³

The early Christians in this land were, I believe, more alive to the substantial blessing which is hidden in the daily cross, than we are. About the year 900, Matt. vi. 11 ran thus, in the Saxon language—"Our loaf super-substantial give us to-day."

Did not our ancestors read both nature and art better than we can? Why did they term the distaff (Prov. xxxi. 19, 20; 1 John i. 1—4; Amos ii. 3), held in the bend of the arm (fellowship) of the wise woman, a ROCK, but because they read Jesus as God, the source of life in it? Why did they term the armour-clad silkworm (which is a caterpillar), a *worm*, but because they read *man* in it, working out or manifesting the thread of life, which can only be drawn from an indwelling God? Doubtless, they saw in it our pattern for the "little while" that we are made "a little lower than the angels, for the suffering of death." See page 5, Note 11.

¹³ With verse 23, compare Ps. lxxiii. 11, which is explained by Prov. xxii. 21; Luke i. 4; 1 John v. 9—14; ii. 21—27 iii. 1, 2; i. 6; Jas. iii. 14; Titus i. 11; iii. 8; Phil. i. 6; Heb. x. 35. "*Lies*" "*end*"! (Dan. xi. 45; 2 Thess. ii. 3, &c.)

ON GENESIS XLIX. 12.

"EYES red with wine," and "eyes red with weeping," are the same (if the tears are tears of intercession). "They that sow in tears shall reap in joy and singing. He that goeth forth and weepeth (as ye go preach), bearing precious seed and seed-basket, shall DOUBTLESS come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi. 5, 6). Our rejoicing over the foretaste of the harvest to be reaped is not without sorrow—we reap what we sow (Gal. vi. 6—11); but we sow in tears, and we plead in tears for the fulfilment of those promises which make us "sing aloud upon our beds" (see page 49). Even when joyfully filled with the Spirit (as in Eph. v. 18), that same Spirit maketh intercession, according to the will of God, with groanings that cannot be uttered, when the soul "weeps in secret places" (Jer. xiii. 15—17) for the pride and captivity of others, believing Matt. xviii. 18. Compare Rom. viii. 26, 27, and Eph. v. 16—18, and redeem every moment of your time for understanding what the will of the Lord is; for, according to your entering into His mind and will, will be your joy in the Holy Ghost; and, above all, your power "to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 5—9).

Read prayerfully Gen. xlix. 12. It closes the blessing of Jacob on Judah—that beautiful prophecy concerning the Lion of the tribe of Judah (Rev. v. 5), who couched so low as obedience, “even to the death of the cross” (Phil. ii. 8, 9), and is gone up from the prey victorious. Alas! I cannot read these verses yet (Isa. xxix. 11, 12, 18, 19); but may the Holy One of Israel cause my reader to rejoice at the sight of that which *has* been given me for him!

In Shiloh we must see our own precious Jesus of Nazareth—the scorned King of the separated ones—the Holy One sent from the Father’s bosom, who finished His work, and now lives to intercede for us, at God’s right hand, saving us from the wrath due to our constant failures. “His eyes are red with wine, and His teeth white with milk.” “As He is, so are we in this world,” said the beloved John (1 John iv. 17). Let us examine *ourselves* by the looking-glass of His feet or walk (Exod. xxxviii. 8, *mar.*)—the perfect law of liberty (James i. 23—25); but let us not go our way, and forget how dissimilar we are to the likeness to which we are predestinated to be conformed by the everlasting love of a “faithful Creator” of the “new creature” (1 Pet. iv. 19; 2 Cor. v. 17), who knows how to work together each event of this “little while” that we are made “a little lower than the angels” for this “purpose.” See Rom. viii. 28, 29; 1 Pet. iii. 9; Rom. xiii. 4 (first line). Com-

pare Ps. viii. 5, and Heb. ii. 9, 10 ; v. 7—9 ; Luke vi. 40, *margin*

Our teeth typify our reproofs. "If ye bite and devour one another, take heed that ye (the tender inner man within each) be not consumed one of another" (Gal. v. 15). Compare Rev. xxii. 15 ; Ps. lix. 6, to the end. Such can never be "satisfied," nor do more than go round about the city of "peace" (Jerusalem), vainly wishing to enter (Prov. xiii. 4 ; Matt. xi. 12 ; Luke xiii. 24), because "every several gate is of one pearl" (Rev. xxi. 21 ; xxii. 14) ; and God, having made all pearls (even the largest) small, would thus teach us humility. Such gates can only admit the meek and lowly ones who have found the rest which Jesus gives, and can enter the needle's eye (Mark x. 25), like smooth, well-stripped thread ; so laying hold of eternal life (1 Tim. vi. 12), and abiding in Jesus (John xv. 4), the "polished shaft" (Isa. xlix. 2), hid in the cunning and skilful Embroiderer's hand, they follow (Matt. xvi. 24) the needle, whithersoever it leads, and take up the crossed threads, in working out scenes of love, of battle, and of royalty, in tabernacle, *i. e.*, "tent, stitch ;" the canvas, like the earth, being gazed on, as in 1 Cor. iv. 9, *margins*. But some, who cannot say, "My soul followeth hard after Thee" (Ps. lxiii. 8), "draw back" (Heb. x. 38, 39), being too "stout" (Dan. vii. 20 ; Isa. xlv. 12), or if reduced on

one point, they are still too uneven, thread with encumbering "likes" and "dislikes" (Heb. xii. 1 ; Mark x. 17—25 ; xiv. 50—52), and exaltations of self-will (Rev. xviii. 7 ; 2 Cor. x. 5), to ¹⁴ "hold fast ;"

¹⁴ See the word "hold fast," in Cruden's *Concordance*. Notice especially Heb. x. 23, and the "voluntary stripping," in verse 34. Compare verse 29 with Heb. vi. 6 ; 1 Cor. xi. 27—29, *margin* ; then with Heb. x. 30, 31, compare 1 Cor. xi. 30—32, remembering the under-surface of this last portion. (See page 17.) How little are we aware that the inventions or cravings of our own tormenting self-will are so many thickenings (Hab. ii. 6, 7) on our thread of life, which prevent its abundant entrance (2 Pet. i. 11) into the eye of the needle. Hence the humps on the thirsty camel's back. Such thickened thread (Deut. xxxii. 12, 15, &c.) *barely* "lays hold" of *life* ; and instead of practically abiding in union and communion (1 Cor. x. 16) with Christ, "every *thought* in captivity" to Him (2 Cor. x. 5), so that He is followed whithersoever He leads, the very presentation of burial, or passing under the cross, produces (as the baptized sop to Judas, John xiii. 30) a withdrawing from the needle, which, in the hands of the Embroiderer, must be anything but pleasing. (See Heb. x. 38, 39.) With "perdition," compare "lose *LIFE*," or soul, in Matt. xvi. 26, and "perish from the *WAY*" (of holiness) (Ps. ii. 12 ; Isa. xxxv. 8), and understand "the saving of the soul" *from sin*.

This "lading with thick clay," or earthly desires, is accompanied by a wrathful (Judges v. 8 ; James iv. 1), and therefore fruitless (Isa. l. 11), determination to exalt our idol, self, into a nest above the reach of evil (Hab. ii. 9, *margins* ; Prov. i. 19 ; Matt. xvi. 26), the very comfort which the Christian, armour-clad silk-worm (page 63), who obeys the command to "reckon himself dead," finds unsought ; for the result of

and so they leave the conducting needle (Ps. xlviii. 14; lxxiii. 24; Josh. xiv. 14), which ought to be their one good or God, to take up the cross alone, and cannot say, in fellowship with His Holy Spirit, "I am crucified *with* Christ."

Were we "wise" (1 Cor. x. 15), we should "count it all joy to fall into divers temptations," or trials (James i. 2), as "bathers" (Levit. xv.; Ezek. xlvii. 9, 10; Rev. vii. 14), or fish *in* (not *out of*) their own element, thus "rejoicing in tribulation" (Rom. v. 3), because, without it, we cannot be healthy, or grow in grace (Luke vi. 40, *margin*; Heb. ii. 10; v. 7—9). We should "be the first to give in," and run for *the cross*, or baptism (John v. 4, &c.), as for *the crown*. This is the "lawful way," in 2 Tim. ii. 5, 12. Com-

God's working in him (Phil. ii. 13), to "*spend*" himself (2 Cor. xii. 15), or *spin* out his life for others whom he would nurture and comfort (Isa. lxvi. 13; 2 Cor. i. 3, 4) is, that he himself becomes hidden (Prov. xxvii. 12; Ps. cxliii. 9; lxxxiii. 3; page 66, *Note 2*) from mortal view (1 Cor. ii. 14, 15, *mars.*; x. 2), within a golden cloud (Eph. ii. 6; 1 Tim. iii. 16, last words; Isa. iv. 5, 6, *margins*), and neither knows nor feels an evil thing (Eccles. viii. 5, *margin*; Ps. xlv. 4; xxxi. 20; Rom. xiv. 14; 1 Cor. x. 30); so true is it that the slothful soldier of Christ, who will not endure (2 Tim. ii. 3; Heb. xi. 27; Jas. v. 11; 2 Pet. iii. 14; Heb. vi. 12) *anything*, is constantly on "a thorn hedge" (Prov. xv. 19, *margin*; Hos. ii. 6; Job i. 10; Eccles. x. 8; Matt. v. 19); while he who is willing to endure *all* things, finds nothing to endure, the sensitive flesh being dead, though not without "all-the-day" crucifixion. A risen *moth* (Jud. v. 7) neither hungers nor thirsts (John xx. 5;

pare 1 Cor. ix. 24—26. In John v. 7, see the beautiful references in Bagster's *Polyglott Bible*, and compare pages 16 and 26. With "impotent," compare Rom. vii. 18; ix. 16. Note, too, that Jesus, because His presence gives "fulness of joy" (Ps. xvi. 11; Col. iii. 1), *cannot* baptize in sorrow. Repentance *can*; yet only in or near Jordan (see page 7; John iv. 1, 2; and the word "*can*," in Matt. ix. 14, 15, with page 12).

But we have left Isa. xlix. 2, without extracting all its sweets; therefore, read prayerfully Exod. xxxv. 30, 35; xxxvi. 35—37, *margin*. "Bezaleel" means "in the shadow of God." Compare Ps. xci. 1—4; lxi. 4. The cherubim typify the Church in high and heavenly places (Eph. ii. 6), with wings of faith, fledged (as also our "frontal horn" buds), in proportion to our feeding¹⁵ on the Scriptures, as in Ps. xxviii. 9, and

iv. 14; vi. 35; Prov. xix. 23). Linnaeus calls it "*imago*" (Rom. viii. 29; Ezek. i. 5, 24; 2 Sam. v. 24). Compare John xx. 5—7, with the Emperor Moth's cocoon. It is "by a *peristaltic* motion" that the silk in the worm is spun out. Compare 1 John iii. 15—17; Ps. xl. 8, *margin*; Isa. lviii. 10.

¹⁵ Oh, what would an understanding of the under-surface of the Scriptures be to us! May the Lord speedily vouchsafe it to His desolate, apostate bride, sitting upon the ground, cleaving to the dust, laden with sinful superfluities! (Isa. iii. 16—26; xxxii. 9—11; 2 Tim. iii. 6.) These can only be *voluntarily* stripped away, and the soul "contented with mean things" (Rom. xii. 16, *margin*), left with only one God or

margin. The meaning of "cherub" is "child" or "children," "warrior," "conqueror;" also, "fulness

good, yet "possessing all things," and "making many rich" (2 Cor. vi. 10). *Many wants* shew the *evil riches*, in Mark x. 24, 25, and are, at the same time, *poverty* in its evil sense (Rev. iii. 17, 18), and that lading with thick clay (Hab. ii. 6), which is the evil nakedness opposed to the voluntary stripping, so acceptable to our jealous God. See *cinnamon*, in Exod. xxx. 23. In *calamus*, see "uprightness," for there is a connexion between it and "*scapus*," the upright stalk of a plant (Gen. xvii. 1, *margin*; Eccles. vii. 29; Ps. cvi. 39; xcix. 8; xvii. 4). These "inventions of man," when indispensable to our comfort (Ps. iv. 6), prove the *wrong emptiness*, which is that fulness of self, and "other things" (Mark iv. 19), which shuts out God. Is not all that feeds "the pride of life" (1 John ii. 16) a *bubble*? Does anything really exist which is not God? (Isa. xlv. 5, 6, 21, 22; Dent. xxxii. 17, 21.) But to return to Mark x. It appears to me, that an auction would not meet the word "sell," in verse 21. It implies the heart-work of giving up not only all that is worldly, but also every atom of self-will, about your time, or your quiet, or aught, the yielding of which would be for the soul's profit of another (1 Cor. x. 23, 33); not "grudgingly, or of necessity," but cheerfully, so as to win Jesus' presence, believing that He "is able to make *all* grace abound toward you, that ye, *always* having *all* sufficiency in *all* things, may abound unto *every* good work... enriched in *every* thing to *all* bountifulness (not only unto the saints, but) unto *all men*" (2 Cor. ix. 7—13, *margin*). "Let your moderation" (Phil. iv. 5; Eph. vi. 9, *margin*; Prov. xvii. 27, *margin*), or "yieldingness" (the more literal rendering), as "fine flour," "be known unto *all men*," for "the Lord is at hand." Beware lest, through your holding

of knowledge." The word "king" is derived from "konnen," the Saxon of "to know," or "to have

ought dear beside HIMSELF, He come on thee "as a thief," to take that very thing away (it may be your time) which, perhaps, you wish to appropriate in the way *you* think best for His service and glory, and which you churlishly refuse Him, as if 'twere all the world to you (Matt. xvi. 26), though liberal enough with things for which you care not (Isa. xxxii. 5—8; 1 Sam. xxv. 3, 11, 17). Beware, too, that your "*every good work*," fair as they may be before men, will bear the scrutinizing eye (Levit. i. 6) of Him who searcheth the heart (Jer. xvii. 5—11; 2 Tim. ii. 5) and trieth the reins or motives, and rewards according to the perfection of the works *before Him* (Rev. iii. 2, 3), whatever may have been the effect of the *display* before men. Therefore it is, that I cannot believe a visible selling of visible property would satisfy God, especially if 1 Tim. v. 8 were violated. I wonder not, however, that our blessed Lord should say, "sell;" for the giving up *in heart* of all besides Himself, to win His own abiding presence (Phil. iii. 7, 8), is attended by such immense, incalculable "profit," that the words "give up," instead of "sell," would be most untrue. Little do the children of God think that, "I must have this," and "I cannot do without that," however lawful (1 Cor. x. 23, 33; vi. 12, 18, *margin*; Note 39, page 12) the "things" or "meats" may be, betray to the eye of God (Rev. i. 13, 14) so many vain, profitless, jealousy-provoking (1 Sam. xii. 21; Deut. xxix. 17, *margin*; xxxii. 16, 17, 21, *margins*; 1 Cor. x. 22) gods, goods, or riches, which make Mark x. 23—25 applicable to *them*, even though they may be in straitened circumstances, which lead them to pass by the portion, as *not* suitable to *them*.

Job ii. 4 is connected with our subject. Pray over it, and say if we thus value Jesus, our eternal LIFE, and the *eternal*

power" (Rev. i. 6). What a subject for the embroiderer, or "needleworker," does the whole of the 45th Psalm suggest !

But to return to our teeth, or reproofs. How oft does decay and corruption make them jagged and "spear"-like (Ps. lvii. 4), instead of even shorn (Cant. iv. 2), so that we do not reprove with equity ! (Isa. xi. 3, 4.) Were they but like what the Church's ought to be, as the Bride of Shiloh, how would they bear twins, and be blessed by God's gifts (Ps. cxxvii. 3, in the *Introduction*) of repentance to the ensnared one, and of the fruit of meekness in the gentle servant of the Lord, who rescues and delivers him ! (See page 13, and 2 Tim. ii. 23—26. With "unlearned," in verse 23, compare Ps. xxvii. 4 ; Matt. xi. 29.) For this "end," or "reward" (Prov. xxiii. 17, 18), our natural redundancy of speech, when we are as in Prov. xv. 2, *margin*, must not only be "shorn" (see the meaning of SHAASHGAZ, in *Cruden*), but we must go down with humility to the washing of the word, and the fountain opened for

or continual manifestation of Him, which is "*the one hope*" we have to build (Eph. iv. 4 ; Titus i. 2 ; Heb. vi. 18 ; Luke vi. 46—49), on "*the promise*" of all promises (1 John ii. 25), and is emphatically "*the blessing*" on those who seek God's face, and send up (*in Jesus*) the fragrance of love and "*unity*" (Ps. cxxxiii. 1—3 ; xxiv. 5, 6 ; Heb. vi. 7, *margin*). I believe that Numb. iv. 7 (see page 72), 2 Chron. ii. 4, and Dan. vi. 20, throw light on Matt. xix. 16, and Heb. v. 9.

sin and uncleanness, and "come up" the meek and lowly sheep, an offering of the second grade, to glorify God. (See Ps. cxliv. 13; John xv. 8; Isa. viii. 18; Gen. xlviii. 16, *margin*; xxx. 38; Luke xi. 27, 28; viii. 15. Contrast Hos. ix. 11—17; also, Prov. xxx. 12—16; 2 Tim. iii. 7; 2 Pet. ii. 17; Hab. ii. 5, 13, 14, *margin*; Jer. li. 58, *margin*.)

This last text brings me to the high¹⁶ gates of broad Babylon (the¹⁷ world, in one of its hateful

¹⁶ The word, translated in Jer. li. 58, "high," is also "lofty," and "proud," that translated "broad" is also "proud." What a contrast to the gates each of "one pearl," in Rev. xxi. 21! Nothing like "a swell" can pass the latter. Paul felt "*the least* of the apostles," or sent ones, "*less than the least* of all saints," yea, "*nothing*" but "the chief of sinners" (1 Cor. xv. 9; Eph. iii. 8; 2 Cor. xii. 11; 1 Tim. i. 15). "When thou wast *little* in thine own eyes, thou wast made the *head*...and anointed *king*" (1 Sam. xv. 17; Luke xiv. 11). "*Little Benjamin their ruler*" (Ps. lxxviii. 27).

"Then let the Lord His grace bestow,
To make me small and smaller grow,
The smallest of the least;
Obedient run at every call,
And be that willing slave of all,
Whom Jesus loves the best."

Berridge's "Zion's Songs," Hymn 237.

The demeanour of a man, which we now spell "gait," was originally "gate" (see *Bailey's Dictionary*). This throws light on Prov. xvii. 19, which reminds one of the "lifted-up" soul, in Hab. ii. 4, and Isa. ii. 10—22.

¹⁷ Other types of the world are—

Egypt—"that binds, straitens, troubles, and oppresses,"


features—viz., “confusion”). Pity and pray for “the folk,” “weary,” “thirsty” (Ps. lxxiii. 1, *margin*), and labouring in the fire for nought (Isa. lv. 1, 2; see Note 119), without one drop of the pure river of the water of life running through their burning city, with the precious, refreshing tree of life (under which the dwellers in Jerusalem, or peace, delight,¹⁸ and sit down), on either side of it. Nothing, nothing of all those glorious blessings in Rev. xxii. 1, &c.

where the dragon, *self*, is a harmless household god (see Isa. xxxv. 7). Children should be “*brought up*” out of it (Deut. xi. 1; 1 Tim. v. 10; Gen. I. 23).

Ashur, or Assyria—“one that is happy, that walks on prosperously” (Prov. i. 32, *margin*).

Damascus—shews the world’s persecuting spirit—it means “a sack full of blood,” as displayed in Luke xxi. 12—19. The Church’s ire against this must be dissipated in perfumed incense of interceding prayer towering above it all, and “overcoming evil with good” (Rom. xii. 21). See “Nose,” and “Lebanon,” in Cruden’s *Concordance*; then, contrasting “white” with “blood,” “red,” or “earthy,” compare Cant. vii. 4; v. 13; iii. 6; viii. 5, 10; and page 66.

Moab—“of the father” (of lies), typifies “the pride of life” (1 John ii. 15—17), which is as “*the flower of grass*” (Isa. xl. 6—8; 1 Pet. i. 24, 25). Compare “*hay*,” in 1 Cor. iii. 12—15, with Numb. xxi. 28; Jer. xlviii. 45; xlix. 3. “Heshbon” means “invention,” &c. (Ps. cvi. 39, 40; xcix. 8; Isa. 25, 10; xvi. 2, 6; Jer. xlviii. 28—30; xlv. 5).

¹⁸ Cant. ii. 3, *margin*. The word translated “apple-tree,” means “to breathe.” So it is another word for “the tree of life” (see Note 47). Are you a “pupil” (as in Deut. xxxii. 10), “*breathing*” Ps. xvii. 8; cxliiii. 6—11? A *nullo*  focus for fullness of grace, in Cant. v. 12, *margin*!

Oh! shall not we, who can prove the truth of John iv. 14; vii. 38; 1 Cor. xv. 58; Isa. lxxv. 23; say, with the man after God's own heart, "Rivers of waters run down mine eyes, because they keep not Thy law" (Ps. cxix. 136, 158); and cry to the Lord, as Samuel (1 Sam. xv. 11), all the "little while" (Heb. x. 37) yet remaining of the night which is far spent (Rom. xiii. 12); and mourn, as Jeremiah, over the apostasy of the present "perilous" and "evil days," "Oh!¹⁹ that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain (by the sword of unbelief) of the daughter of my people!"? And above all, shall we not seek the communion of the grieved Spirit of the True Beloved, the Son of God, and the Son of man (Cant. v. 10), the chiefest among ten thousand other sons (Cant. ii. 3), while we view His yearning heart poured out in floods of grief? "*His*²⁰ eyes are as the eyes of doves, by the rivers of

¹⁹ Jer. viii. 18—22; ix. 1—24. "Gilead" means "*the heap or mass of testimony*;" and our Bible is, in very truth, *that*. There *is* a Physician there, and Jesus is His name. See Him in every page. Why, then, are we not healed, and healthy? Answer: "How *can* ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" The Jews loved the praise of men; and that is *our* bane (John v. 41, 44; xii. 43). Connected with "weeping for sin," see also Isa. xxii. 4; Jer. xiv. 17, &c; 2 Cor. xi. 2; Lam. i. 16; ii. 18; Ezek. ix. 4.

²⁰ I see that Bagster's note, on Cant. v. 12, differs from

waters." The dove is a symbol of the Holy Spirit. There is a striking connexion between Gen. xlix. 12 and Cant. v. 12. In the latter verse, there is "washed with milk," but no mention of teeth, as if to remind one of "and in whose mouth are no reproofs" (Ps. xxxviii. 14). "I came not to judge or condemn, but to save" (John iii. 17; xii. 47). "I judge not according to the appearance (Isa. xi. 3), but judge *righteous* judgment," as in 1 Cor. xiii. 7 (John vii. 24). "Ye judge after the flesh; I judge no man" (viii. 15). "Neither do I condemn *thee*: go, and sin no more" (viii. 11). "Do not think that I will accuse you to the Father" (John v. 45; contrast Rev. xii. 10). Thus it is written of our Advocate, "His cheeks, rather *"jaws"* (*Wigram*), are as beds of spices, as sweet flowers, as *towers* of perfumes" (Cant. v. 13, *margin*), "much incense," "odours" (Rev. v. 8; viii. 3, *mars.*), or unceasing prayer, *surmounting* and *overpowering* the stench (Ps. xiv. 3, *mar.*) of sins "reaching to

Wigram's Englishman's Hebrew Concordance. The note does not render the verse, without the words in italics, though at first sight it appears to do so. The eyes of our Beloved are, most assuredly, not compared to "doves," but to their "eyes," which are red. In the *Concordance*, the literal rendering of Cant. i. 15, and iv. 1, is, "Thine eyes are of doves," which agrees with Cant. v. 12, without the words in italics, "His eyes as of doves." Either reading is beautiful; yet Bagster's note (precious gift from God, as his *Comprehensive Bible* undoubtedly is) destroys the teaching of "the Comforter" here, which is to remind us of Rom. viii. 26, 27.

heaven ;" for "He ever *liveth*, to make intercession *for* them that come unto God by Him"—never *against* them (Heb. vii. 25 ; Rom. viii. 27 ; xi. 2 ; page 45). Mark not only the absence of teeth, but also that prayer is substituted for reproof. Because He knows that the Father Himself loveth us (John xvi. 27), the pleading of His promises and purposes (Jer. xxix. 11 ²¹) toward us is as wine to Shiloh. May

²¹ Compare Ps. cxxxix. 17 ; Prov. xxiii. 18, *margin* ; Heb. vi. 15 ; x. 35, 36 ; Luke xviii. 1—8. Satan is our adversary. Verses 7 and 8 may be thus translated : "And shall not God avenge His own elect, which cry day and night unto Him ? (Ps. lxxxviii. 1) though He linger with regard to their cause," or "stand afar off" (Ps. x. 1 ; xxii. 1, 11, 19 ; xxxv. 22, &c. ; xxxviii. 21 ; lxxi. 12, &c. ; 2 Pet. iii. 9). "*I tell you that He will avenge them speedily*: nevertheless, when the Son of man cometh (to answer your prayer), will He find faith to believe this" ("expected end or reward")? or will He find "this faith" upon the earth (either your heart, or the visible earth), at His visible and personal appearing? Compare James v. 7, 8, and 2 Tim. ii. 6—10. The sixth verse is, literally, "The husbandman must first labour (to rest?), before he be partaker of the fruits; therefore, I endure," &c. (place verses 7 to 9 in a parenthesis). Consider how long Jesse's stem and root *seemed* dry and hopeless, ere "*the BRANCH*" appeared; and how long the seed lies underground, and lost to *sight* (2 Cor. v. 7), yet the husbandman *sleeps* (Mark iv. 26—29); and we must *trust*, confessing that we are "nothing" (2 Cor. xii. 11), and so pass the gate of pearl, and enter into peace, concerning the fruits of our labour, and "the seed will spring and grow up, we know not how" (Eccles. xi. 5, 6), except that our gracious God purposes and promises that it *shall* prove that our labour

the communion and fellowship, or *companionship*, of His yearning Spirit be ours (Cant. i. 15, *margin*). Our eyes red with weeping, and "supplication for ALL" (Eph. vi. 18; 1 Tim. ii. 1), "sorrowful, yet always rejoicing" (2 Cor. vi. 10; i. 3—7, 11); rejoicing, because the Faithful ²² Promiser, who "calls those

has not been in vain in the Lord (1 Cor. xv. 58; Isa. lxi. 10, 11; lv. 8—13; compare verse 11 with the margin of Prov. xxii. 21). *He* sows (it *may* be by us), and *we* reap, and receive wages, and enter into His harvest joy; and so, both He that soweth, and he that reapeth, *rejoice together!* (John iv. 36—38). "Others laboured" (John v. 17; Ps. cxxvii. 1; cxxvi. 2, 3; xxi. 13; Isa. ix. 3; xvii. 5). In verses 7 to 11, and Isa. xxxii. 10—13, contrast the result of flesh-work, or the *world's* polishing on our dear ones. Compare 2 Cor. vii. 10, with the margin of Isa. xvii. 11; also, Ps. cxliv. 12, with page 24. "Oh! what nation (1 Peter ii. 9) is there so great, who hath God so nigh unto them, as the Lord *our* God is in all things that we call upon Him for?" (Deut. iv. 7), and "doeth so for him that *waiteth* for Him" (Isa. lxiv. 4, *margin*; 1 Cor. ii. 9). "Happy is that people whose God is the Lord!" (Ps. cxliv. 15.)

²² In Jer. xxxiii. 2, for "the maker thereof," read "the doer of that which He *saieth*." Owing, however, to our natural propensity to be indignant (Jas. iv. 5, with *Note* 141), and like spiders (page 65), and to seek our own ease, more than God's glory (Ps. xl. 16, with Jas. iv. 3; notice "He that searcheth the hearts," in Rom. viii. 27), our Father is often obliged to *delay* the fulfilment of a promise (Isa. xxx. 18; lix. 1, 2; xlvi. 18; Deut. v. 29; and *Note* 113). How oft does an un-governed tongue turn the "good or prosperous (Lam. iii. 17, *margin*) day" (1 Pet. iii. 10, 11) into one of needed trial!

Prosperity and salvation from sin, are inseparable from the

things which are not as though they were" (Rom. iv. 17, *margin*, &c.), thus bids us by faith realize His answers to our intercessions, as wine, which "cheers God and man" (Judges ix. 13). We drink it together (see *Note* 70); and by reason thereof, the Lord will awake to our help, smite our enemies in the hinder part, and put them to a perpetual shame (Ps.

presence of the Lord (Ps. xlii. 5, *margin*). "The Lord was with him, and he prospered," is reiterated through the Bible (see the word "prosper," and its ramifications, in Cruden's *Concordance*); but remember the holiness of Him with whom you would "walk in peace and equity" (Mal. ii. 6); and that an unceasing judging (Ps. ii. 10) and purging (2 Tim. ii. 21, 16) of *the heart*, beside "the bit" (Jas. iii. 2, 3, &c.; i. 26; Ps. xxxix. 1, *margin*; Prov. xiii. 3), "muzzle," or "bridle," in the *mouth*, are needful.

Directly you *feel* angry, think of Prov. xxii. 11, 12, *mar.*, with the first grade of the burnt-offering, on page 61, and "seek Him" (Ps. cv. 3, 4) who waits to be the strength (Isa. xxv. 4; Jer. iv. 19, *mar.*) of the poor and needy one, who "sits in judgment" on himself, and *desires* (Ps. cxlv. 16, 19) to turn the war out of his heart (Isa. xxviii. 6; Gal. iv. 13; Prov. xxii. 10; see *Note* on "snow," in *Introduction*), *loving* "pureness of heart" and "salvation from sin" (Ps. xl. 16), and *hating* (Ps. cxxxix. 21—24) instead of cherishing the viper, wrath (Ps. xxxvii. 8), in his bosom, to his own destruction (Prov. xiii. 3; Job xx. 16; Ps. xci. 18). Brood not over offences; for adder's eggs are better forsaken (Isa. lix. 5, *mar.*). God will forsake the heart where they are.

With "destruction," in Prov. xiii. 3, compare 1 Cor. iii. 17, &c. "Destroy" is the same word as "perish," in Ps. ii. 12, and is also "to make desolate" (Eccles. vii. 16, *margin*). What comfort there is for us in the words, "re-cover," "re-vive," "re-store"! (Isa. xxxviii. 16; lvii. 15, 18; Ps. xxiii. 3.)

lxxviii. 65, 66 ; lvi. 9). "Fear not, believe only" (Luke viii. 50). This is terrible to the adversaries (see page 22). Remember it when you cast your dear lame and blind and even dead ones at Jesus' feet in prayer. "Pour out your heart to *Him*" (Ps. lxii. 8). Neither "look" nor "flow" (Ps. xxxiv. 4, 5, *margin*) to *any* creature (Micah vii. 5—7) ; you will only increase your "heaviness" (1 Pet. i. 6), instead of being "lightened ;" and your face, instead of being lifted up, "without spot" (Job xi. 13, 15, &c.), will be "ashamed" of the sin of murmuring, and perhaps also of evil speaking. In Ps. xxxiv. 6, see the "poor and needy" one, without grace to say, by his walk (Isa. lii. 7 ; Ps. xl. 16, 17), "Let the Lord be magnified" (come what will). Compare "they," in Ps. xxxiv. 5, with "they" in Ps. xxii. 4, 5. Hear our Jesus groaning (Ps. xxii. 1, 2). The margin is, literally, "There has been nothing done to silence or quiet me." He is touched with the feeling of your infirmities. Realize Him, though gone up and seated (Matt. xv. 29—38), still near you in this weary wilderness, and having compassion on your readiness to faint (Luke xviii. 1, &c. ; 2 Sam. xvi. 2). Yea, more ; realize your own risen position with Him (Col. ii. 12), in a new element, once unknown to you (2 Cor. v. 17), and, perhaps, still unenjoyed by those around you. "Despise" them not (Luke xviii. 9 ; Matt. xviii. 10 ; Job xii. 5 ; and *Note* 152, page 44) ; but breathe

often the first line of Cant. i. 4, comparing the "me" and "we" with the power of example shown in the texts in the brace on page 74; and as they are suffered to dislike the cross, "for *your* sake" (Phil. iii. 18—20; Rom. xi. 28), that *you* may "*follow after*, and apprehend (or *lay hold of*) that for which you are apprehended," as the thread by the needle, "be diligent," that your nursing lesson, or "high calling" (Phil. iii. 12—14) may be perfect, ere the sick (Ps. xli. 1, *margin*) or dead (Heb. xi. 35; Ezek. xlvii. 9; John xi. 25) around you (Numb. vi. 7, 9; Rom. viii. 6) become too gracious for you to learn upon them, and run past you (Matt. xix. 30). Until then, "be pitiful" (1 Pet. iii. 8) remembering how tormenting the uncrucified idol is (*Note* 39), and how painful crucifixion is to restless (page 29), "living flesh" (Levit. xiii. 10, *margin*), inasmuch as it fastens hands and feet, and thus prevents either "working" (Ps. xlvi. 10; Heb. iv. 10; Jer. xvii. 5), or "running," in the natural or *evil* sense (Exod. xiv. 13; Isa. lix. 7; 8th line of page 30). With "destruction," in Phil. iii. 19, compare 1 Cor. v. 5. But to return to your own "better resurrection," or risen life in Christ. When "tortured" (Heb. xi. 35), or "torn to bits" (from bite) (Isa. liii. 5, *margin*, French translation), by that in another, which crucifies Jesus afresh, in tender sympathy (Cant. v. 2), be you His sanctuary, and He will be yours (see

page 43). "Draw nigh to Him, and He will draw nigh to you" (James iv. 8). The right hand of His own power (Eph. i. 18, 19, &c.) (not yours) will cause you to rest (Ezek. xxxiv. 15) on His own bosom, where the needed fountain for sin and uncleanness springs (Zech. xiii. 1; John xix. 34; Jer. xlviii. 28, 29; Cant. ii. 14; Isa. xvi. 6, 2; Prov. xxvi. 2; xxvii. 8; see first line of page 73); and while His left hand is under your drooping head, hear His still small voice, whispering, as with the power of a trumpet (Rev. i. 10), "Drink abundantly, oh, beloved!" Believe *all* the promises to intercessors. None are too great to be fulfilled; "*if thou canst* believe, all things are possible to him that believeth" (Mark ix. 22, 23).

Compare margin of Cant. v. 1, with Gen. xlix. 12. Let us ruminate yet longer upon it. In what lovely accordance with such eyes are such teeth! Milk typifies consolation; and is it not likely that, if we should be obliged to reprove those for whom we have been weeping, while interceding for them before the Lord, our reproof would be gentle and loving? (heavenly, or white—not earthly, and ensanguined.) Perhaps a text, which would encourage them for the fight of faith (see first lines on page 28); and so our reproof would be white with the pure milk of that word, which is both for the nourishment of the new-born soul, and the "sword of the Spirit" for the warrior. Unless the word of God be stored up in the

heart (Col. iii. 16 ; Deut. xi. 18—21), ready for the Comforter to bring it to remembrance (John xiv. 26), He cannot comfort ; for He comforts “as a mother” (Isa. lxvi. 13). How *comfortless*, how *hopeless*, and without God (Eph. ii. 12), were we in times past ! and now, through His mercy in writing to us “excellent things,” and making us “know the *certainty of the words of truth*” (“words of *delight*,” Eccles. xii. 10, 11, *margin*), our trust (even ours) is in Him” (Prov. xxii. 17—21, *margins*) ; so that the water from “the well-spring of wisdom” (Prov. xviii. 4, our precious Bible) is become wine (John iv. 14 ; ii. 7—9 ; Job xxxii. 17—22).

“I believed, therefore have I spoken (Ps. cxvi. 1—10) out of the joy and fulness of my heart” (verse 17).

Ye that are the Lord’s remembrancers (Isa. lxi. 6, *margin*), beseech Him to bless these pages, if only that the saints may relish the “word of life,” as some do *novels*. The types make it always *new*. Few, however, see more than those which are too obvious to be passed over by an eye that can see at all. A teacher of perspective once told me, that my slowness to discover, as he could, “the point of sight,” arose from my eye being *not instructed*. How many have to mourn their ignorance of the types, and their inability to see even that which *is* pointed out to them, because their eye is uninstructed, unaccustomed to look at things unseen ! But let their ment-^r

vision, and their heart's best affections, be but occupied with the pictures around them of the plan of redemption, which was prior to creation, and light²³ from the "Teacher of *babes*" will break in upon them, as they are able to bear it. We need not fear that imagination, or any²⁴ "*Will-with-a-wisp*" (of Moab straw, lighted?), will "seduce" us on to quaking-ground, or quag-mire,²⁵ *if* we are seeking, not "vain-glory," but a holy standing on the Rock of Ages, that H^E may be glorified (Isa. lxi. 3; 1 Thess. iii. 1, *margin*; Luke xi. 34—36.)

²³ Light which shews up the evil of our own hearts, strikes at the flesh (Zech. x. 1, *margin*: Ezek. i. 13, 14; Ps. cxlvii. 15), and guides our feet into the way of peace, must be from God; but for us to be satisfied that it *is* the "true light," it must come from *several* texts—not *one* only. The word "*private*," in 2 Peter i. 20, is translated "*his own*," in Matt. ix. 1, and "*apart*," in Matt. xiv. 13; and it teaches us that no text wrenched from the Word of God, and "*apart*" from others, which, perhaps, to our finite minds, may *seem* to contradict it, will serve for a light in this dark night. The word "*fable*," in 2 Peter i. 16, is derived from "*a fib*," "*a lie*." Compare this, and other places where it occurs, with *Note* 13, page 87. Mark "*will* of man," in 2 Peter i. 21.

²⁴ Col. ii. 18, 23; Mar. xiii. 22; 1 Ti. iv. 1, 2; 2 Ti. iii. 13; 1 John ii. 26. With *Ignis-fat-uus* (or ignited flesh), compare De. xxxii. 15—17 (their *own will* was unknown to their fathers) Dan. xi. 36—38; 2 Peter ii. 10, 18; Ezek. i. 20; x. 11; Col. ii. 19; Rom. viii. 1, &c.; Isa. l. 10, 11; 2 Pet. iii. 17, 18.

²⁵ *Zoan*, in Ps. lxxviii. 12, means "*motion*." Compare Prov. v. 6; 1 Chron. xxix. 15.

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